

The Modern Mystic

VOL. 1. No. 10.

NOVEMBER 1937

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The Modern Mystic

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VOL. 1. No. 10.

NOVEMBER 1937

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A MONTHLY JOURNAL DEVOTED TO THE STUDY OF MYSTICISM AND THE OCCULT SCIENCES

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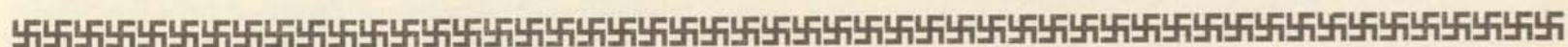
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Our Point of View

A READER, living at Dearborn, U.S.A., sends us a copy of "Posthumous Essays by Emerson," a slim volume published in America as far back as 1907. The text, purporting to be by the spirit of the great philosopher, was written by automatic writing through the medium, Charles Lincoln Phifer, who contributed a preface. The medium was a man whose integrity is vouched for; he was certainly no fraud. But the three essays comprising the volume bear little resemblance to the writings of the sage of Concord. Why is it that in most scripts of this kind, the alleged author apparently has lost a great portion of his art? The first essay is "Spirals." It is as though some admirer of Emerson set deliberately to work to paraphrase the essay on "Circles." "And we in our mental processes no sooner reach the realisation of our desires, which is a coming back to them again, the completion of the circuit if you please, than we find our desires are set yet above us. We have moved in a spiral." Never in his life did Emerson say "if you please"; not because he was dogmatic, but because his was an independent spirit that cared little whether he pleased. We find these essays

much too conciliatory in tone. "For we must remember that . . ." formed no part of Emerson's approach, nor did the many clichés scattered throughout the little book.

• • •
Included in the book are three poems (all taken down by automatic writing) one each by Poe, Longfellow and Burns. The verses attributed to Poe, bereft of the macabre and sullen melancholy, have gained nothing in point of style or idea.

I asked for the seat of the Soul,
Where the Proteus Life has his throne;
For the Power that rules over all,
For the God manifesting in all,
Sublime in the midst of his own.

And lo! there was none that could say,
And lo! there was none to reveal;
But my Life and my Soul as the kings of the whole
Were the proof of themselves—they could feel.

Dangerously limerick-like. Many years ago, J. Whitcomb Riley deceived the best critics in America by some verses of his own which, as a hoax, he attributed to Edgar Allen Poe. Those who admire Poe will be quick to appreciate the skill and very real quality attaching to Riley's effort, for at last, it is mere parody:

LEONANIE

Leonanie,—angels named her,
And they took the light
Of the laughing stars, and framed her
In a veil of white;
And they made her hair of gloomy
Midnight, and her eyes of bloomy
Moonshine, and they brought her to me
In the silent night.

In a solemn night of summer,
When my heart of gloom
Blossomed up to meet the comer
Like a rose in bloom;
All forebodings that distressed me
I forgot as joy caressed me,—
Lying joy that caught and pressed me
In the arms of doom.

Only spake the little lisper
In the angels' tongue,
Yet I, listening, heard her whisper,
"Songs are only sung
Here below that they may grieve you,—
Tales are told you to deceive you,—
So must Leonanie leave you
While her love is young."

Then God smiled, and it was morning
Matchless and supreme,
Heaven's glory seemed adorning
Earth with many a gleam.
Every heart but mine seemed gifted
With the voice of prayer, and lifted
Where my Leonanie drifted
From me like a dream.

Now which was nearer to the real spirit of Poe, the passive medium or the conscious hoaxer? The case for objective scientific investigation of mediumship rests more upon the poor quality of the alleged communications than upon any doubt of the existence of spirit worlds.

A notable exception are the musical communications described in Baron Erik Palmstierna's book "Horizons of Immortality" reviewed elsewhere in this issue. The "popular" Press has of course made the most of the Schumann incidents, but, in our view, even more conclusive are the details relating to the Bach E-minor Sonata. The "medium" was Adila Fachiri, the violinist, and the book, which has been added to our Bookshelf, should appeal to all those who are interested in communications having a nobility of thought far removed from the trash which of late years has too often passed for serious contributions to the literature of the occult.

We have said that in our view, the Bach details interest us most. So that readers may form their own conclusions so far as the Schumann Concerto is concerned, we give here the complete text as sent out by the B.B.C. to the Press:

"With reference to the first performance in England of the recently discovered Violin Concerto by Schumann, the B.B.C. is now able to give the full story of the sensational circumstances which led to the discovery of the Concerto. Written in 1853 at the end of the composer's life, the manuscript, after being in the possession of Joseph Joachim and his heirs, was finally deposited in the archives of the Prussian State Library in Berlin. Not more than two or three people had ever seen it, and its whereabouts was unknown to anyone outside the Curators of the Library and one or two members of the Schumann and Joachim families. Moreover, it had been stipulated that the Concerto should on no account be published or performed until one hundred years after Schumann's death.

This was the position until some three years ago, when a message purporting to come from the spirit of Schumann was received by Jelly d'Aranyi, urging her to find and eventually play a posthumous work of his for the violin. The recipient and her sister, the well-known violinist Adila Fachiri, had for some time been experimenting with a view to establishing contact with the spirit world, and many 'spirit' messages had already been received. No medium was employed, but the system adopted was the well-known one of allowing an inverted glass or tumbler, upon which three or four persons, including a 'sensitive,' lightly place their fingers, to spell out messages by pointing to the letters of the alphabet disposed in a circle round the table, and all those taking part were at all times fully conscious and awake. The information received in this mysterious way about an unknown work for the violin by Schumann came as a surprise to all concerned, but steps were immediately taken to discover what the work might be and where it could be found.

First of all, however, the question was asked: Was it really Schumann himself who had sent the message? The answer came promptly—and in German this time, although the language used habitually was English—"Ich war es selbst" ("It was I myself"). Fortified by this assurance (and by many others received during this period), the recipients of the mysterious messages began a serious search for the missing manuscript. Finally, after many disappointments, their efforts were rewarded and a score of the long-lost Violin Concerto was discovered in the Prussian State Library in Berlin. The manuscript, however, bore the inscription 'Unfinished,' and reports from other sources were received to the same effect. The sender of the 'spirit' messages, however, denied this, and persistently asserting that the work was completely finished, suggested that the Berlin Library might not have got the right copy. As it turned out, this conjecture proved to be correct; for when Herr Strecker, of the firm of Schotts, the well-known music publishers (who, by this time, had been acquainted with the facts), extended his investigations still further, he discovered that there were no less than four copies of the work extant, one of which was the manuscript score of the complete work in Schumann's own handwriting.

Thus, the 'spirit' messages proved to be accurate in every particular; and it is owing to them entirely that the missing Concerto was ever brought to light. This story, amazing though it seems, is vouched for by witnesses of unimpeachable integrity, whose bona fides cannot be called in question; and a full account of the finding of the Concerto will be found in the current issue of "The Listener" (September 22), based on the facts as related in a book entitled "Horizons of Immortality" by Baron Erik Palmstierna, the Swedish Minister in London, which is shortly to be published by Messrs. Constable & Co.

It only remains to add that the ban with regard to the

date of performance has now been lifted, so that the Concerto will be heard for the first time this year, not one hundred, but eighty, years after Robert Schumann's death."

It is clear that the account given by the B.B.C., and with slight modifications reproduced by the national press, assumes a fairly general ignorance of the existence of the concerto. But nothing could be farther from the truth. The work is mentioned in Grove's Dictionary of Music and Musicians, Berthold Litzmann in his biography of Clara Schumann quotes a reference to the concerto from her diary, whilst as recently as December 1935 an article "The Catastrophe of a forbidden Violin Concerto" by Hermann Springer appeared in a special Schumann number of *La Revue Musicale*. The author actually reproduced a facsimile page of the manuscript of the slow movement. We remember our own music-master, the late Dr. Eaglefield Hull, a prolific writer and theorist speculating in 1925 on the probable form of the work. So it will be seen that ignorance of the existence of the concerto work was not so widespread as the B.B.C. imagined. And where would such a score be more likely to be than in the place where it was found,—the Prussian State Library in Berlin? Joachim, the violinist lodged the manuscript in the Library with the obvious intention of preventing a performance of it. The question is: does the fact that the existence of Schumann's work was almost generally known among musicians, and that an article on it appeared as recently as December 1935 mitigate in any way against the value of the alleged communications?

We have just received a copy of the fifth edition of Alfred Dodd's "The Personal Poems of Francis Bacon." It is reviewed by Henry Seymour elsewhere in this issue. There are books which laboriously drag us along to tardy recognition of the author's case; there are others which affect us with a gay enthusiasm, and there are still others, but fewer in number, which after the first few pages have already conquered the intellect, and thereafter is an eager stretching out to meet and anticipate our author, for in our bones we know that the truth is in him. We are infected by the writer's enthusiasm, founded not in fancy, but in a wealth of scholarship artfully, in the most artless way disguised so that he who runs may read. Here is the life of Bacon set forth clearly, unmistakably, and indisputably in Mr. Dodd's arrangement of "Shakespeare's" sonnets. There is nothing to equal this author's achievement in any other line of research. If for a moment we put aside the significance of Bacon in the Occult, it is the privilege and the duty of every Englishman with the remotest pretence to a love of English literature to buy and prize this record in matchless language of the earthly trials of one of the most precious spirits that ever wore flesh.

Readers may remember a reference some months ago in these notes to one Charles Fort, the author of a book entitled "Lo!" and which we urged readers to buy if possible. At that time the book was being "remaindered" for as little as one shilling, although the published price was, we believe, 15s. Fort was an American journalist and possessed an original turn of mind. That he is not as well known as he deserves to be is entirely the fault of the well-known "shock" tactics of the journalism of the country to which he had the honour to belong. He was one of the world's great sceptics. We may be wrong, but we think

that Steiner would have loved him. He could rattle off questions—*real* questions,—like a machine-gun in rapid fire. He made a hobby of writing down everything that happened for which the explanations of science,—or any other kind of recognised authority,—appeared to him inadequate. Fort died in 1932, but some of his friends are perpetuating both his memory and his work in a newly-formed society,—The Fortean Society. The society has kindly sent us No. 1, of its official publication, *The Fortean*. A few copies are in this office, and the price is 1s. 1d. post-free. It is well printed on good paper; professes no beliefs, theories or "isms," and is 16-pages of good, honest scepticism. Frankly, we like it. For the most part it is a collection, culled from newspapers and magazines the world-over, of items which in the ordinary way would pass unnoticed. It should prove invaluable to students of the occult with an objectively scientific turn of mind. It is a heartening sign that people, having no connection with the occult should begin seeking for explanations of phenomena other than those supplied by orthodoxy. Whilst the true student will not fail to try to develop the spiritual nature in parallel with the search for objective truth, this evidence of widespread dissatisfaction with empirical science is a welcome sign of the degeneracy of materialism.

In our next issue, we hope to publish the first of a new series of articles by Dr. Kolisko dealing with the Darwinian theory.

We regret the omission from this issue of Mr. Seeker's Astrological article which owing to the author's absence from England, arrived too late for inclusion. Mr. Seeker's work has aroused a great deal of interest and we shall hope, later on to publish a number of letters from dissentient readers which should provide useful discussion. In this issue is the first of a new series of articles by Frau Kolisko who has now settled in England where she intends to pursue her scientific experiments. We look forward to her future work with the keenest anticipation.

We have pleasure in drawing readers' attention to a series of lectures to be given by Mr. Bernard Bromage, M.A. It will be remembered that Mr. Bromage contributed an interesting article to the June issue of *THE MODERN MYSTIC* on "The Occult Element in the Sagas." The lectures were given originally as a series of University Extension Lectures under the auspices of London University and the Board of Education. They are devoted to "The Occult in Literature."

1. October 9th. Chairman—Miss MARJORIE BOWEN.
"The Corsican Brothers," Bulwer Lytton. Sheridan le Fanu. Poe.
2. October 16th. Chairman—Miss CHRISTINE FOYLE.
Victorian Ghost Stories. "Peter Ibbetson." R. L. Stevenson. George Eliot.
3. October 23rd. Chairman—Mr. ELLIOTT O'DONNELL.
Vernon Lee. Marie Corelli. Kipling. Marryat. Bierce.
4. October 30th. Chairman—Miss CHRISTINE CAMPBELL THOMSON.
Bram Stoker. Wilkie Collins. Mdm. Blavatsky. "Dorian Gray."
5. November 6th. Chairman—DION FORTUNE.
M. R. James. Oliver Onions. Algernon Blackwood. Lord Dunsany.

(continued in page 9)

* See "Musical Opinion" for October, 1937.

A New Cosmology as the Basis of a New World Order

II. TOWARDS A NEW COSMOLOGY

by G. S. Francis

IN the past human knowledge was a unity, to-day it is divided; our knowledge of the physical world and our understanding of the spiritual world lie in separate and often hostile camps. Practical knowledge and spiritual guidance have become divorced from one another and many human problems arise because the connection between them has been lost. If we are ever to solve the social, political and economic problems that trouble us to-day, if we are ever to succeed in producing conditions of peace and well-being for the peoples of the world, the gulf between the physical and the spiritual must be bridged. We need a knowledge of both worlds and we are the only beings who can bridge the gulf for, by virtue of our human nature, we are directly connected with both worlds.

But this division is not the only trouble; not only is our understanding of the spiritual world divorced from our knowledge of the physical world, but this knowledge itself is far too specialised and sub-divided for general guidance. As mentioned in the first article, it has become the custom to think of mankind and the universe in a certain way, a way that must be changed if serious disaster is to be avoided.

In accord with this custom, we tend to regard *dead matter* as the basic reality and we study its nature by means of *Geology*, *Chemistry*, and *Physics*.

In some manner, still unexplained, we assume life to have evolved from matter and we study the nature of living organisms by means of *Biology*.

We assume *mankind* to have arisen from the general stock of life on earth and we study the physical origins of man and his relation to the earth by means of *Anthropology*.

We then attempt to describe the behaviour of human beings in family, tribal and national groups—politically by means of *History*, socially by means of *Sociology*, and individually by means of *Psychology*.

Finally we attempt to define the relation of man to God, and the ultimate purpose of mankind, by means of *Religion*.

Orthodox scientific thought begins with *Matter* and then works upwards to life and consciousness. Occult thought regards *Life and Consciousness* as the primal cause and matter as the end or final consequence, it does not deny the facts of physical science; it has great respect for the devoted work and scrupulous care employed in their discovery, but a spiritual science of necessity gives quite different explanations for these facts than those that seem natural from a materialistic point of view. According to physical science, *matter* comes first, from matter *life* evolves, from life qualities of *soul* are developed and, from activity of soul, *self-consciousness* or egohood emerges. According to occult science spirit creates life, and life deposits matter as a by-product of its vital activities. The process of evolution, as indicated by the clairvoyant investigation, takes the following course:

God	...	...	The Trinity
Spiritual Hierarchies			The Powers and Agents of God
Human Races	...		Expression of the Folk Souls

Human Individuals			Expression of the Human Ego
Animals	...	...	Embodiments of discarded human passions
Plants	...	...	Life of the Earth
Minerals	...	...	Body of the Earth

These are the seven downward steps of involution, but this downward course is now finished; it belongs to the past. With the acquisition of self-consciousness or egohood, our duty and our destiny call us to work upwards again towards our spiritual source and thus produce an ever-evolving spiritual future. It is naturally difficult for people to-day to see life and the world in such a way. It is especially difficult for them to get any understanding of the nature and work of the various grades of Spiritual Hierarchies because of the present-day custom of basing all knowledge on the study of material substance. Fortunately we are now emerging from the material darkness of the nineteenth century and clairvoyant investigators, in various degrees, are beginning to pierce the veil that hides the spiritual from the physical. Various personalities have contributed to the construction of a new body of knowledge and Rudolf Steiner, one of the most significant occultists of modern times, did not rest content with merely describing the results of his own clairvoyant investigations, he disclosed the technique by means of which others who are ready to undertake the task of self-study and self-training could develop similar powers for themselves. The exercises in meditation given by him in his book "How to attain Knowledge of the Higher Worlds," provide at least one way of gaining personal knowledge and insight into the way in which these higher Spiritual Beings work within ourselves and in the universe.

Universe, Earth and Man

It is important to note that the group of sciences or systems of thought which are supposed to contain the sum total of human knowledge—Astronomy, Geology, Chemistry, Physics, Biology, Anthropology, History, Sociology, Psychology, Religion, etc.—are usually regarded as distinctly separate branches of study so that, *even if they did contain all human knowledge between them, no one person could ever get a complete picture of the whole*. He might know quite a lot about geology and physics but practically nothing of history and sociology; he might be keenly interested in psychology and religion without knowing much about the more material sciences. Now this is highly important, for there are many things which cannot be properly understood until the whole, of which they form a part, is known. No one could possibly guess the function of a cam or a tappet valve without some knowledge of the structure of the engine of which it forms a part. No one could guess the function of a butterfly's wing unless he had seen a whole butterfly in flight. No one could guess the function of a human brain without some knowledge of the human organism and life as a whole. The thought method of physical science is analytic, but without some attempt at synthesis no study of the separate physical sciences can ever reveal the whole truth. However

complete our knowledge of the human form may be—its muscles, nerves and bones—we have to face the fact that anatomy does not tell us everything, most of the really significant realms of human experience are left untouched. Beauty of form and colour, music and speech, the life of emotion, thought, and imagination are very vital to human experience, but they lie beyond the purview of any physical science. It is the same with the earth. The physical sciences can tell us much about rocks and metals, less of the living realm of plant and animal, less still of the varied phenomena of human experience and nothing at all of the graded ranks of Spiritual Beings whose activities can only be seen by clairvoyant vision or deduced from the effects they produce in the physical world by those who have the clue.

Orthodox science imagines the earth and the universe to be the products of a more or less accidental series of occurrences in the course of which man appeared as a kind of irrelevant by-product. According to this point of view it would not seem to matter whether the human race had ever been evolved at all, things would have happened much the same whether it was there or not, but this notion is quite contrary to the view presented by Anthroposophical cosmology. In the latter we are given a picture of Man, Earth and Universe closely and vitally associated with each other. In the Anthroposophical cosmology the important thing is *man*, the link between two worlds, while the earth is the stage upon which the drama of human development is played out, with the help and co-operation of Powers and Beings of the surrounding universe or cosmos.*

Like the human beings it supports, the earth is also a very complicated being, created in successive stages by co-operating groups of creator spirits. In the primal stage (the Saturn stage) lofty Spiritual Beings created a sphere of pure warmth and in this globe of warmth, as in a womb, the nascent physical body of man was prepared. In the second stage other Spiritual Beings co-operated, refining some of the warmth or fire up to light and condensing some of the fire down to smoke or air, while in this threefold sphere of light, warmth and air the physical body of man was prepared to receive the gift of life. In the third stage still other ranks of Spiritual Beings co-operate, condensing some of the air down to fluid or water and refining some of the light up to the level of the shaping or formative forces, and in this fivefold sphere the living body of man was prepared to receive consciousness or soul. This development still continued and other Spiritual Beings, in particular the Exusiai, Elohim or Spirits of Form, condense some of the fluid down to solid earth and refine some of the formative forces up to the level of powers of life, while in this sevenfold sphere, which we now inhabit as the Earth, the ensouled body of man was prepared to become the vehicle of self-consciousness or the human ego.

Man, whether as an individual or mankind considered as a whole, is thus intimately interwoven into the very structure of the Earth. Man as body lives *on* the solid earth from which he receives support and nutriment, as soul he lives *within* the realm of air, warmth and light that surrounds the solid earthly core, as spirit he lives *above* the formative and vital forces whose powers he uses to construct and maintain his body and to carry on the technique of his social and collective life.

Earth and man also mutually participate in the influences that radiate to us from the Sun which produces the changing seasons,

variations of temperature, climate and weather, alterations of day and night, etc. Earth and Man mutually participate in the influences of the Moon that express themselves in the ebb and flow of tides, the rise and fall of sap in plants, the rhythms of generation in animal and man, etc. They also mutually share the influences that stream to us from planets and stars which, though more subtle, can be demonstrated by various scientific tests* even when they are too delicate to be observed by our physical senses.

Earth and man also reciprocally influence each other. We know as a matter of common experience that man is influenced by earthly gravity, by weather and climate and by the varied conditions that prevail in different parts of the Earth. We know that conditions of life are different in the tropics from what they are in arctic regions and that the temperate zone provides a balanced condition that conduces to the greatest variety of human experience. Conditions also vary from East to West. These things we know, but what is less generally appreciated is the influence man exerts on the earth by his methods of agriculture, his feats of engineering, etc. By great engineering works of irrigation, desert places are made fruitful, by his methods of transport, need in one part of the world can be balanced by abundance from another, on the other hand, by reckless felling of forests and unwise mining operations, etc., fertile parts of the earth can be rendered sterile.

We also know that the human race is divided into different nations with psychological characteristics that have definite associations with the parts of the Earth they normally inhabit. But we do not quite so clearly realise that the separate human individuals and the nations they compose have also a definite share in the mission or destiny that is common to all humanity. Rulers of the separate nations and the human individuals that belong to those nations will only be able to help fruitfully in the fulfilment of this common destiny by acquiring a knowledge of the particular part in that common mission that must be played by the several nations into which humanity is at present divided.†

The successful performance of this task requires a new kind of knowledge. Modern science has helped by producing the physical means of human performance, but in order to understand the nature of the spiritual mission of humanity we need a science that comprehends spiritual truths as well as physical facts. To scientific observation we must add clairvoyant vision if we can; if not, we must at least acquire a knowledge of what a clairvoyant can see. In order to understand the relation of the various nations to humanity as a whole, we must grasp the fact that man is a very complicated being who could only be produced by the co-operation of many types of Spiritual Beings, by the steps already described. It is only during the earth period that man has been able to acquire the faculty of individuality, the power of the ego, but other parts of himself—physical body, etheric body, astral body—were produced in succession upon earlier incarnations of the Earth. Man is a being of many parts and the Spiritual Beings of primary importance to earth evolution are those who created the conditions necessary for the reception of the ego or I. These Beings are known to anthroposophists as the Exusiai or Spirits of Form, but because of their special task, they are only interested in the development of human individuals after

* L. Kolisko. The Moon and Plant Growth. Obtainable from Office of THE MODERN MYSTIC, 5s. Gold and the Sun. Jupiter and Tin. Obtainable from Office of THE MODERN MYSTIC, 7s. 6d. Stimmenwirken in Erdenstoffen. Obtainable from Office of THE MODERN MYSTIC, 5s.

† Rudolf Steiner: The Mission of the Folk Souls. Obtainable from Office of MODERN MYSTIC, 8s. 6d.

* Rudolf Steiner—"An Outline of Occult Science." Obtainable from MODERN MYSTIC Office, 12s. 6d., by post, 12s. 10d.

their twenty-first year, i.e. after their ego has incarnated. Other Spiritual Beings, the Angels and Archangels, whose rank is nearer to that of man, act as the helpers of youthful development and as guides to the various human national groups. If a human individual only descended to Earth when in full possession of his ego it would be a matter of relative indifference whether he did so in Europe, Asia, Africa, or America. But because his infancy and youth had to be spent in close connection with a certain part of the earth he is influenced by the conditions of that part, whether it was in the tropics or the temperate zone, whether upon high lands or in valleys, whether far inland or by the sea. These influences affect him physically as we can see in the black skin of the African, the brown skin of the southern Asiatic, the yellow skin of the northern Asiatic, and the white skin of the Europeans. They also affect him psychically and produce those differences of temperament and character which form one of the causes that separate mankind into nations.

We know by experience that the landscape of one part of the earth differs materially from that of another. These differences between the surface features of the earth provide the varied physical conditions in which the character and temperaments of the different nations develop and unfold. Materialists would say that the psychological differences between national groups are determined solely by the physical conditions of their respective countries, by local climate, local geography, etc., but to clairvoyant insight the relationship appears otherwise. To a clairvoyant, every part of the earth has its own distinctive etheric aura. The etheric aura of England is different from that of France, the etheric aura of Italy is different from that of Germany, and so on. Many people are sensitive to these differences without being aware of their precise significance, but even people who are not so sensitive can perceive the effects of these etheric auras in the local configuration of the landscape, the type and grouping of the trees, the particular formation of the clouds, etc. These etheric auras do not depend alone upon the nature of the soil, but also upon the character of its inhabitants, for the etheric aura of a district will change in character if its natives leave it to settle elsewhere, as was the case during the tribal migrations in Europe during the 5th-8th centuries.

Archangels are Spiritual Beings who have neither limbs nor organs for interfering directly in physical affairs, but they are able to embody themselves in the etheric aura of a district and thus become the over-soul of its people. Each Archangel has a special mission to perform, but what can the mission of an Archangel mean to the human beings who live and move within his spirit as within an atmosphere? The nation or the human group ensouled by an Archangel is the instrument for carrying out that mission on the physical plane. To that end the Archangel influences the individual etheric auras of his people, thus inducing a certain measure of similarity of thought and idea so that, in the main, they have a feeling of corporate identity, they speak the same language, they have similar notions about cooking, food, social behaviour, etc.

Each Archangel has his own particular mission to fulfil, the totality of these missions is embedded in the still larger destiny of humanity as a whole. Because of these differences of purpose we perceive a difference between the character and purpose of nations. A recognition of these facts and an understanding of the meaning of the different national psychologies would provide a basis for a *real science of politics*, just as a knowledge of the nature

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and purpose of individual human beings can provide guidance for *education and culture* and a knowledge of the nature of the earth and the mission of humanity can provide us with a *true science of economics*.

(To be continued)

H. P. BLAVATSKY: A GREAT OCCULTIST
(continued from page 21)

self-imposed destiny, is a *continuum*. The keynote of H. P. B.'s work is to be found on the title page of her first work *Isis Unveiled*, in a quotation from Montaigne: "Cecy est un livre de bonne Foy." And the landmarks of her life and work, and those of the Theosophical Movement, are to be found in the general principles she laid down in the Preface to that book,—to do even justice; to speak the truth without malice or prejudice; to show "neither mercy for enthroned error, nor reverence for usurped authority"; to demand for a spoliated past proper credit for its achievements; and to call "for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations." She accepted the saying of the author of *Festus* that "the human heart has not yet fully uttered itself, and that we have never attained, or even understood, the extent of its powers." In that faith she died in 1891, and we leave her with the saying of *Hermes Trismegistus* in our minds:

"Hitherto, I have been an exile from my true country; now I return thither. Do not weep for me: I return to that celestial land where each goes in his turn."

THE END

OUR POINT OF VIEW—(continued from page 5)

6. November 13th. Chairman—Dr. T. PENRY EVANS.
Henry James. Mrs. Oliphant. "Q." Conan Doyle. "Here comes an Old Sailor."
7. November 20th. Chairman—Lt.-Col. C. R. F. SEYMOUR.
May Sinclair. E. F. Benson. Arthur Machen. Edward Sackville West's "The Ruin." Dion Fortune.
8. November 27th. Chairman—Mr. CLAUD HOUGHTON.
H. H. Wakefield. Talbot Mundy. George Preedy. W. W. Jacobs. John Buchan. Dennis Wheatley.
9. December 4th. Chairman—Miss BERTA RUCK.
Margaret Irwin. Claud Houghton. H. G. Wells. James Hilton's "Lost Horizon." Charles Williams' "War in Heaven."
10. December 11th. Chairman—DION FORTUNE.
"Avernus." "Burn Witch Burn." Occult Plays: "The Witch," "Time and the Conways." Dreiser's short Plays.

The course will be held on Saturdays at 8 p.m., commencing Saturday, October 9th, at 3 Queensborough Terrace, Bayswater, W.2. Stations: Queen's Road and Bayswater. Buses: 12, 88, 17, 36, 36a, 27, 7, 15. Admission 2s. Reserved Seat 2s. 6d. Reserved Seat for course £1.

The B.B.C. announces that the forty-third season of 'Proms' and the eleventh under the auspices of the B.B.C., which came to an end on Saturday (October 2), has been a highly successful one from every point of view. The attendances have been as good as ever, and the subscription list has also shown a substantial increase. On Friday (Beethoven) nights the hall has been filled to capacity throughout the season and the Bach evenings have proved equally popular. Increased interest has also been shown in the Wagner evenings, and it is interesting to note that the two concerts devoted to Elgar and Vaughan Williams drew very large audiences. The same is true of the two Sibelius evenings, at which four of the symphonies were played.

The miscellaneous concerts containing the other symphonies of Sibelius were equally well attended, so that the experiment, tried this year for the first time, of including all the Sibelius symphonies in the scheme, proved to be fully justified.

Attendances were also exceptionally good on Saturdays, and the audiences throughout the season once again showed the liveliest appreciation of the work accomplished by Sir Henry J. Wood and the B.B.C. Orchestra.

The B.B.C. also announces a new issue of its Music Programmes Pamphlet containing details of advance music programmes and other general information concerning music to be broadcast during the fourth quarter of 1937. The pamphlet includes details of the new series of Symphony Concerts—the most important event of which is the return of Toscanini, who will conduct two concerts; the Sunday Orchestral Concerts; and the most important "outside broadcasts," such as those of the Royal Philharmonic Society, the Liverpool Philharmonic Society and the Hallé Society.

"B.B.C. Music Programmes, Autumn 1937" may be obtained free and post free on application by post to the B.B.C. Publications Department, 35 High Street, Marylebone, London, W.1, or on personal application to Broadcasting House, Portland Place, London, W.1. The pamphlet may also be obtained from any B.B.C. Regional Office. Envelopes and postcards should be marked "Pamphlets" in the top left-hand corner.

The Editor

BOOKS BY

Eleanor C. Merry

The Flaming Door

This book traces the mystical development of ancient Celtic Mythology, showing it to be deeply connected with the foundations of Christianity. The Author points out how the gradual metamorphoses of the pre-Christian Mysteries of the West may be traced in their effects even in the world-problems of our own time. The book abounds in legend and folklore, and makes delightful reading.

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Spiritual Knowledge ITS REALITY & SHADOW

From time to time the popular Press publishes series of articles on such matters as the Life after Death, Reincarnation, or the Truth about Spiritualism, etc. These surely are subjects of greater mystery even than the latest discoveries of science. Yet they are superficially "investigated" and written about by those who have no knowledge of the spiritual laws that must govern the research into spiritual things. Any immediate danger that may lurk in these, and in the many authoritative spiritualistic publications, together with the psychic practices they encourage, is perhaps less important than the harmful elements they instil into general habits of thought, with serious effect upon that very life after death they purport to explain.

It is in an endeavour to point out these dangers, and the way to obviate them by a study of real Spiritual Science, that this book has been written. Chapters are devoted to such subjects as Sleep, Mediumship, and the use of mechanical contrivances as aids to knowledge of the spiritual world.

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Is Matter Really Material?

Research into the Influence of the Infinitesimal

A NEW SERIES

by Mrs. L. Kolisko

THE present article is concerned with the beginning of my research work at the Biological Institute of the Goetheanum at Stuttgart, and I cannot begin better than by an attempt to give readers of *THE MODERN MYSTIC* some insight into the manner in which practical scientists were helped by Dr. Rudolf Steiner when working in collaboration with him, for out of his occult knowledge and clairvoyant insight he could often suggest some unusual use of substance or method which the scientist could then test, elaborate and apply. Here is an example of the practical value of such collaboration. When a severe epidemic of foot and mouth disease broke out among the cattle of Wurttemberg in 1920, Dr. Steiner suggested a remedy. This remedy was first prepared in my laboratory and then Dr. E. Kolisko, with other medical helpers, obtained consent of the Government to try its effects on cattle on an extensive scale. Thousands of cows were treated and observed over a period of half a year, and on many occasions Dr. Steiner himself was present during the course of treatment ever ready with helpful advice. When we had surmounted the first difficulty in finding the right method of making the remedy, the next difficulty was to find the right dilution to employ, as we found that if administered in its normal concentration it worked too strongly on the cattle.

On one occasion I asked Dr. Steiner, who was watching Dr. Kolisko giving injections to some infected cows, if there were any reliable method of determining the correct degree of dilution. In answer he said, "The best way to proceed would be to observe the effect of different dilutions of substance upon seed germination, for by this means you will get a curve that will be a reflection of the vital processes that work in the body of the cow." I began, therefore, in 1920 to test the effect of various dilutions of substance upon the germination of seeds. It was a long and tiring road that had to be traversed. Seeds of various plants were selected for treatment, good seeds only being used, dead or sterile seeds being thrown away. To begin with I doubled the dilutions of substance at each stage so that the range of dilutions ran as follows: $1, \frac{1}{2}, \frac{1}{4}, \frac{1}{8}, \frac{1}{16}, \frac{1}{32}, \frac{1}{64}$, and so on. When the treated seeds were observed, however, it was found that no germination at all took place over wide sections of the range of dilutions. The seeds merely lay dormant and became covered with mould. It occurred to me that the differences in degree of dilution might be too slight, in any case calculation with vulgar fractions proved to be very inconvenient, so in my next experiment I began to dilute with a decimal ratio so that the fractional series ran 1 in 10 , 1 in 100 , 1 in $1,000$, 1 in $10,000$ and so on, or more simply stated, $1^{-1}, 1^{-2}, 1^{-3}$, etc. My second set of dilutions therefore represented decimal potencies.

At this time I only knew homœopathy as a system of

medicine, it was only later that I began to realise that my research work was very closely connected with the whole theory and practice of homœopathy as founded and established by Hahnemann. It may be necessary here to make clear that my work was solely confined to finding the best dilution or potency for each of the remedies used. Homœopathic doctors also work with highly potentised substances, but in addition to the theory of potentised substances, Hahnemann also asserted that illnesses should be treated with remedies that produced *similar* symptoms in healthy persons. Hence the name homœopathy is used to distinguish that system of medicine that worked on the principle of similarity, from the other system that uses antidotes, or opposing substances. There is of course no question of giving a description of the various schools of medicine in this article, but I did want to indicate the way I came to begin this work as a clue to its understanding.

It was in 1920 that I began to study the effect of highly diluted substances on plant growth. After three years of unbroken work the first results were published, in 1926 the second publication appeared, while, in 1927, Dr. E. Kolisko was able to give a detailed report of this work to the International Homœopathic Congress that was held in London in that year. The assembled homœopaths were quite sympathetic, and from the discussions reported in the "Transactions of the ninth Quinquennial International Homœopathic Congress of 1927" I extract the following statement:

"Dr. Julian thought the occasion ought not to be allowed to pass without congratulating the author on the careful and scientific way in which these investigations had been carried out. Work of the character described was bound to influence the opinion of the other school of medicine in favour of homœopathy, when they found such work being carefully and scientifically conducted. Dr. Wheeler, in the chair, also agreed with Dr. Julian that Dr. Kolisko should be heartily congratulated on his paper."

This was in 1927 since when ten years have elapsed during which these problems have been still more intensively investigated. The process of studying the effects of dilutions of substance on plant growth, as indicated by Dr. Steiner, have proved of great utility, but it needs great exactitude together with a fundamental knowledge of the various factors that influence plant growth such as light and darkness, electricity and magnetism, the influence of the seasons and so on. On the personal side the experimenter has to acquire a faculty for selecting grains or seeds for experiment that possess approximately the same energy of growth, and energy of growth is not the same thing as faculty of germination, for it is only by a careful selection of seeds of similar character that one can be sure of accurate results.

This is the method of one such experiment. Take ten grammes of nickel-sulphate (a green salt) and dissolve it in 100 c.cm.'s of water. This gives the first potency, a dilution of 1 in 10. This solution must be carefully shaken for some time—the exact time of shaking required by each substance had also to be found by a long series of experiments. Thirty selected wheat grains are then placed in a shallow glass dish and moistened with the 10 per cent. nickel-sulphate solution. Meantime other glass dishes, each containing thirty similar wheat grains but damped with water only, are used as a control. Now take $\frac{1}{10}$ of the first potency and dilute it with 90 c.cm.'s of water and, having carefully cleaned the vessels, shake as before. This gives the second potency, 1 in 100, and with this wheat grains in the next dish are moistened. This process can be continued as far as necessary though I stop at the 60th potency. All the dishes are now placed under the same conditions of light and warmth while the grains are kept moist with their respective potencies as the moisture evaporates. After one or two days germination begins, according to temperature and season. On the fifth day the plants are taken from the dishes, dried on filter paper, while a suitable selection are placed on glass plates and photographed.

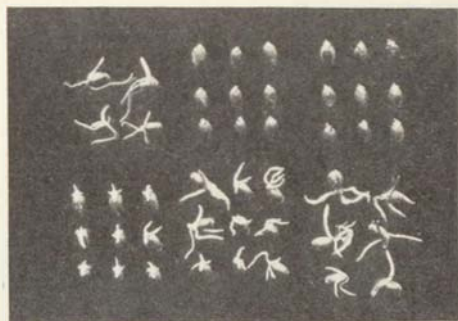


Fig. 1

In the top left corner of Fig. 1 are the control grains that have been damped with water only, both sprout and roots are approximately 1 cm. long. The next group shows the effect of the 1st potency, the grains are swollen but are only beginning to germinate. The grains damped with the 2nd potency are a little more advanced, while with the 3rd potency group the root and sprout can already be distinguished. The 4th potency groups shows a growth nearly equal to that of the water control, while the 5th shows an advance on that.

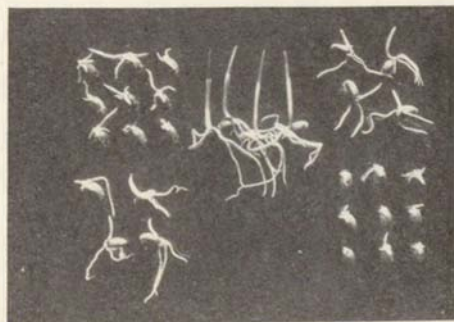


Fig. 2

The group at the top left corner of Fig. 2 shows that the effect of the 6th potency retards growth a little, but the 7th potency produces a level of growth far beyond that of the water control.

This potency corresponds to a dilution of one part of

substance to ten million (10,000,000) parts of water, but it stimulates growth to a great extent. At this high degree of dilution it is just possible, by very exact chemical tests, to distinguish a trace of nickel sulphate, but is it not strange to discover that the less of actual substance we use the stronger is its effect? We are in the habit of thinking that force and mass are proportionate but here we find the contrary, *the less the substance the greater the force*.

The 8th potency, top right corner of Fig. 2, is smaller again, the 9th approximately the same, but the 10th potency, right, bottom corner, shows a remarkably retarded growth. The experiment so far shows a curve of increasing and decreasing growth with a certain maximum and a certain minimum. But now let us look at the effects of some of the higher potencies.



Fig. 3

The top row of Fig. 3 shows the 41st, 42nd and 43rd potencies; on the bottom row the 44th potency shows retarded growth while potencies 45 and 46 indicate the beginning of a new maximum.

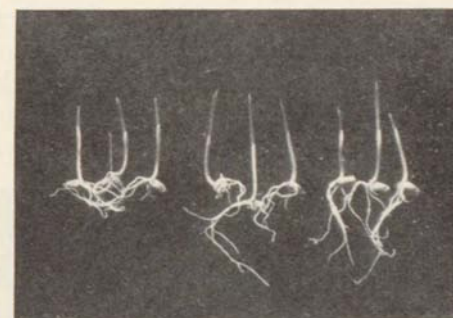


Fig. 4

The three potencies on Fig. 4, potencies 47, 48 and 49, show an even higher maximum than the first maximum at the 7th potency. This higher maximum occurs at the 49th potency, which is 7 times 7. By this time there is no observable trace of material substance left for at these levels of dilution we should require the waters of all the oceans of the world to hold one observable atom of physical substance.

At these levels the experiment indicates *the presence of a force that has no physical basis*, force without substance. Here we are in the presence of a scientific phenomenon which should cause every person to think whether scientist or not. After the publication of my first pamphlet, "Physiological and physical proofs of the effect of smallest entities," I received a letter from a German scientist saying, "What explanation do you offer for this? At the level of these high dilutions it is naturally impossible to find any trace of physical substance, still an effect is produced. What is the cause? for you have said nothing to indicate what

you think is at work when you have no substance left." Such a question is legitimate and natural and I gave the following reply, "My first paper was published to prove the existence of these effects quite apart from any theory I might have to explain them. I will however give an explanation though I fear it is one that is unlikely to be accepted. Here is the explanation: at the lower potencies there is still some physical material that retards plant growth, but as the substance diminishes in quantity its effects decline until a point is reached at which the plants can grow as freely as in pure water. Eventually we approach a level of dilution at which it is possible to calculate that only a few molecules are present in the solution, then a point at which only one atom is present. With further dilutions even this disappears and then the plants begin to grow even better than in pure water, indicating that the water has absorbed a power the effect of which, on plant growth, can be observed, measured and weighed. At a certain point we reach the limit of the world of substance and a leap must be made into another world which we may call the spiritual world, but it is just this leap which people hesitate to make, especially if they are scientists. Although I have proved these facts by thousands of experiments I am continually meeting scientists who prefer to believe that the experiments are untrue because they cannot bring themselves to admit that it is possible to produce physical effects without the use of physical substance.

Let us now consider experiments with wheat grown in the open. In this experiment the grains were soaked in the usual series of potencies, in one case of sulphate of iron, in another with chloride of mercury. After soaking they were planted out in the garden, each separate potency in its own little plot, and allowed to grow to maturity without further treatment. The effects of the earlier experiments with germinating grains could now be observed in the full-grown plant. Some plots showed a luxurious growth of rich green stalk followed later by full heavy ears of corn, while others turned yellow quite early and showed but meagre growth.



Fig. 5

Fig 5 shows a series of examples from the group soaked in

potencies of sulphate of iron. The first pair of ears, potency 3, showed practically the same results as the normal, non-treated grains that were used as the control. The 7th potency shows enlarged growth, the 16th shows a minimum, the 24th the maximum, the 28th the second minimum while the 30th again shows a growth beyond the normal.



Fig. 6

Fig. 6 shows the experiment with chloride of mercury. Here again the 7th potency shows increased growth, the 17th and 19th the first minimum, the 24th the maximum, the 29th the second minimum.

Many thousands of experiments have been carried out during the last 17 years with a wide variety of plants and a large variety of substances. In conclusion I show in Fig. 7 an experiment with sunflowers.



Fig. 7

The sunflower seeds were soaked with decimal potencies of tin-chloride until they began to germinate. They were then planted out in the garden and thereafter were watered with plain water only. The varying heights shown in the photograph give a graphic illustration of the growth curve produced. The first potency is shown at the right hand edge of the picture and the 60th potency on the left. Four weeks later this experiment was repeated and the results appear in the row of smaller plants in the foreground, from which it will be seen that they

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repeat the curve of the older plants in every particular. As a control all the untreated sunflowers in the surrounding gardens were measured and gave a maximum height of 2.65 metres (8½ feet). The maximum height, however, reached by the plants treated with potencies of tin-chloride was 3.65 metres (10¾ feet) which indicate clearly that the dilutions of tin-chloride had a definite and measurable influence on the sunflowers, although there was obviously no substance present in the high dilutions and the treatment was limited to soaking the seeds up to the time of germination. In fact the influence of this non-material force, which was only applied for a few days, had an effect that endured through several months.

Similar experiments have also been extended to the animal kingdom when, with tadpoles for instance, we find that with the potencies that produce the maximum growth in plants abnormally large growths result, while with the potencies that retard plant growth the tadpoles die. With other animals, mice for instance, we find an increase or decrease in powers of reproduction.

In these experiments we may say that *we touch a realm from which the immaterial and invisible can produce material and visible results.*

At the moment of writing it is difficult even to guess to what fields of practical application this knowledge can be successfully applied, though we do know that successful results have already been achieved in its application to agriculture and medicine. The results of this experimental work, carried out unceasingly for 17 years, have been carefully preserved and are now being transferred to England where they will be kept until opportunity and means permit of their publication.

The chief interest this work must have for readers of *THE MODERN MYSTIC* lies in the fact that it provides scientific proof of the reality of an unseen world of forces that are able to produce material effects in the visible world.

The conclusions to which these researches point is that the phenomena of force without matter provides direct proof of the influence of the spirit in the realm of the material.

(To be continued)

Scorpio

by Eleanor C. Merry

Strength of Self

In darkness strive with self,

And with Desire, achieve

The losing of Desire

In unison.

Let self in Self

Enjoy the Light through Darkness,

And through the Darkness, Light—

To find the fruit of Death

Is seed of Worlds.

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The Mystic Way

VI. THE DARK NIGHT.

by Raymund Andrea

IN a previous paper it was affirmed that the technique of the inner life permitted no sharp demarcation between the mystical and the occult aspects of experience; that there are phases of inner culture and experience and reactions thereto which are common to both. It is well to stress this point here; because, when dealing with intimate phases of soul experience, it is really a confession of one-sided development to insist that one is an occultist and not a mystic, or a mystic but not an occultist. As a student of the literature of mysticism or occultism, he may theoretically call himself an occultist or a mystic: but my submission is, that when he advances to practical research into the life of the soul, he will find a common meeting ground of individual experience. We, even in these days of advancement towards becoming partakers together in a province of universal knowledge, are far too professional and orthodox in what pertains to our little platforms of occult or mystical belief, and are guilty of a pride much lower than spiritual in placing undue emphasis upon the exclusive dignity of our particular platform. This belongs to the life within form. That we denominate it occult or mystical does not alter the fact.

Now, it is very singular that in the literature of occultism there is but cursory if any reference to that momentous phase of inner experience known as the dark night of the soul. Whether it is that the occultist is above being involved in so humiliating an experience, or whether he is so steeled to power and virtue that this experience cannot affect him, or whether, knowing it only too well, he considers it an emotional weakness compatible with the mystical way of the heart but which the head dare not acknowledge, I am at a loss to determine. But so it is: while the most important and formidable phase of experience which every soul must encounter on the way to divine union, is a theme of almost tragic solemnity in all mystical literature, in the literature of occultism there is scarcely passing reference to it. If it were the case that only the aspirant on the mystic way encounters the experience of the dark night, this observation would be irrelevant: but this is not so. If my knowledge of the experience of aspirants is true, one of the greatest burdens I have known arising from this knowledge has come from those who in temperament and development are, and who would acknowledge themselves in their studies to be, students of occultism, not to mention those of a purely mystical type: and that experience has been of the dark night of the soul.

In the face of this conspicuous absence of treatment in occult literature of a major experience in the evolution of the soul, may it not be assumed that it is considered either as a kind of emotional disturbance unworthy of the attention of so dignified a science, or that, in its insistence upon mind control and dynamic assertion of the will as the beginning and end of its technique, any reactions during development of an emotional nature are to be forthwith suppressed and slain, or treated with wilful indifference, the will in all emergencies or crises maintaining a robust domination and carrying the whole life onwards to spiritual conquest?

A further reflection presents itself of no little importance. The widespread interest in the west in yoga may be in no small degree responsible for this lamentable attitude. Anyone who is acquainted with the prolific literature of yoga may perceive that the above assumption is in that literature a fact; and its influence upon western occultism is very far reaching and not above criticism. No impartial student could justly question the uniqueness and ingeniousness of yoga in its method and aim, or its suitability for certain classes of people. Its aim is annihilation of the natural man, sometimes for spiritual, often for less worthy ends: its method is a mechanistic procedure of torturous postures, unnatural and highly dangerous manipulations of the function of breathing, and a forced awakening and assertion of slumbering energies which few students rightly understand and fewer could safely direct. Nevertheless, it is a science of high repute and of great antiquity. It has illustrious names in its records in the east of saints and saviours, and of men of impressive personality and unusual gifts. But it does not produce saviours or saints in the west: it does produce ambitious and credulous aspirants, the sorry victims of incautious development, who fall short of the good they could do with the gifts they have through straining after those they can never hope to reach. The literature of yoga is not to be indicted for this, since it almost invariably warns the student that the science requires the personal supervision of an adept in the practice of it. Nor is it denied that certain preliminaries to yoga may be of value to the judicious student; but that is all that can be said for it with safe recommendation for students in the west.

A study of psychological types, including special cases of genius and those of a mystical and occult character, will convince an equitable student that the experience of the dark night of the soul awaits every man who approaches the indwelling fire of God; and this, independently of the fact that he is an occultist, a mystic, a philosopher, or an artist. The name under which he passes or of the path he takes, does not alter the nature of the essential experience, although the particular attitude of the type towards it may to some extent qualify the reactions to it. In proof of this I cite two famous world characters: Pascal and Steiner. In common parlance Pascal would probably be noted as a christian mystic, and Steiner as an occultist. In character they were totally unlike, as they were in method and aim. In scientific technique both were supreme. They were comprehensive thinkers and exact logicians, pioneers in the realms of mind and spirit, and of unsurpassed psychological insight into the profundities of human life and action. Yet both were devotees, perfect in self-abnegation, with a veritable passion for Christ and the understanding and beauty of His life and word. If ever the way of the head and of the heart were united, they were in these men. Pascal was so possessed with the truth as it was in Christ that, had the great work he wrote in defence of it appeared in his own name, his brief life would have been curtailed through persecution. Steiner was so like Christ that the world adjudged him a revolutionary, and destroyed one of his noblest works as

a mark of its hatred of him. Name them as we will, christian, mystic, or occultist, the shadow of the cross was upon both of them from first to last, and both carried the agony of the dark night with them to their grave.

In the previous paper I recorded Pascal's memorable experience of the revelation of fire, which came to him near the close of a life of the most strenuous mental and emotional activity. He is a classic example of a man taking the active and devotional mystic way, or, to otherwise state it, the middle path, which combines the occult and mystical aspects of development in a fervent search after the esoteric truth underlying the world of phenomena, the world of creative and spiritual causes, which intuitively he knew existed and was ever seeking through the forms of science, philosophy and religion. I am particularly interested in the prelude to the revelation he had, as briefly recorded in his life, because it reveals graphically the peculiar nature of the dark night as experienced by him. A year before the revelation he was seized with an unbearable disgust of the world and all it could offer him. He applied himself once again with almost frantic intensity to mathematical investigations and other scientific pursuits, and to the books in which he had found his greatest solace—"the old friends who are never seen with new faces, who are the same in wealth and in poverty, in glory and obscurity"; but they all failed him. The most poignant touch of all is here: "He read his Bible and his books of piety, and found in them more grief than consolation, for they told of the search for salvation which he had abandoned, the love of God which he could feel no more." And, to quote his own words: "If one does not know himself to be full of pride, ambition, concupiscence, weakness, pettiness, injustice, one is very blind. And if, knowing this, a man does not desire to be delivered, what can one say of him?" There is also that pathetic note of self-revelation already quoted: "It is a horrible thing to feel everything one possesses slip away." And once he had written: "If God interrupts however little his mercy, dryness necessarily supervenes." Upon which his biographer comments: "Now God had interrupted his mercy, and Pascal had wandered somehow into the desert, peopled only by the mirages of grace." These are the heavy chords in the dark prelude to the revelation by fire.

I have expressed the opinion that within the disciple on the mystic way, who is entering into the various stages of the mystical life of the soul and using its technique, the fire is in process of unconscious awakening and is visibly operative in his work in the world. From his earliest years Pascal showed all the signs of this awakening and use. Wherever he turned the light of his mind, upon science, mathematics and invention, religious philosophy and literary form, there is perceived the mark of the originality, strength and unique creativeness of the fire of the soul. He was an inspirational and creative type, and possessed even in his novitiate these gifts and graces which come only to the few who reach the highest point of the mystic way. Sometimes the scientist held the field, then the religious philosopher, the controversialist, the rapt devotee, as the inspiring fire of the soul inclined; and during these many essays of genius, the technique of expression of the powers of the soul was raising the life vibration and stimulating the divine heat to a crucial stage of precipitation in the major experience of the way. Then came the interlude of supreme detachment, when the building of years seemed to crumble around him and everything fell away from his

grasp. All the brilliance of past achievement became an offence and a burden and passed into eclipse under the consciousness of utter abandonment by God and man.

It may be thought that in citing Pascal I am remarking an exceptional case of genius, to which any degree of approximation cannot be expected. But the same may be thought of Steiner. They were both extraordinary men; and in their almost tragic lives and in their monumental work, they stand alone. They pushed contemplation to its furthest limits and went out on to "the frightful promontory of thought," and suffered, in and with Christ, the dark night of the soul in extremity. That is the point of my citing these men: not because they were men of genius, but because they were examples of mystical suffering perfecting human nature and translating it into the divine image. Different from so many angles as their lives were, so different that I doubt whether they have ever been mentioned in conjunction, yet they show this impressive uniformity of experience. They were both rich, profoundly rich, in spiritual emotion; and for this reason it probably was that the prolonged experience of the dark night was so pronounced in them. Steiner's work, for instance, with all its scientific formality and architectural beauty, trembles with the passion of life, known and lived. The same is true of Pascal. Psychology, with its love of classifying all characters, sacred and profane, including that most unclassifiable of all creations, genius, as introvert and extrovert, would presumably pigeonhole these two men as introverts, a certain superciliousness of expression observable in the mystic and the austerity of mien of the occultist perhaps providing additional and conclusive physiognomical testimony for the classification. It could lead us into a painful and unbecoming and thoroughly hopeless discussion—and prove nothing. The fact is, that men like Pascal and Steiner, and every other soul who has trodden the secret way and been tried by fire, who has gone on before and stands in the silence and solitude of the shadow of the cross, defy classification. They are far deeper and more inclusive than anything they say or do. We can never see these men whole, because half their lives are in the shadow. Who can judge the man who has suffered death in Christ?

We read much of the mastering of the opposites, of standing upon a point of balance, poised and aloof above all the oscillations of life; and so ambitiously and conscientiously has this coveted altitude been striven for, that it is small wonder if a sympathetic and emotional participation in the lives of others should indicate retrogression and a condition of ignoble bondage. But is not a prominent characteristic of the mystic way said to be the power of detachment which enables the disciple to function with cool independence of the factor of personality? That is true. The experience of the dark night effects this transformation in the disciple. It is the supreme trial of all he has brought with him on the way; and this climaxing experience eventuates in the power of detachment. But to conclude that this means an aloofness from and indifference to human life, would be a sad mistake. An alienation from life for the purpose of self-elevation and distinction will never bring an aspirant to the culminating experience of the dark night. He can become an occult theorist of the first magnitude and know all the qualities, with a learned spirit, of occult science, but if he imbues not these with spiritual emotion, and not only so, but fails to convert his knowledge into emotive tendencies and carry them inspirationally as an awakening force into the lives of men, his detachment may be so complete as

to ensure him a mournful isolation which no intelligent aspirant would emulate. The detachment of the mystic way dissociates from all that binds the soul from its fullest expression for the good of others and enables it to understandingly identify itself with the struggling life in all forms. It brings the soul *into* life, enriched and fortified through having sustained the burden of many sorrows of loss, suffering and sacrifice; and recognising that burden in other lives, it willingly shares and seeks to lift it. No man who has experienced the darkness of mystical crucifixion can do otherwise.

Renan, in his "Life of Jesus," a work which, as is well known, called down upon its author the rage of orthodoxy, dared to reduce the Master from a Divine to a human being, but not an ordinary human being. He depicted Him as a man of superlative genius, a prodigy of religious passion, and wrote of Him with a tenderness and sympathy and profound reverence which elicits our love and admiration. But, while treating the Master Jesus as a transcendent example of compassion and love, of wisdom and clairvoyance, and of unimpeachable probity in speech and action, Renan brought Him down from a pedestal of isolated and unapproachable divinity to the common level of companionship with men and women, even to the sharing, I do not say in what degree suggested, in the mental and emotional interplay of their manifold vicissitudes and circumstances. I am not interested in why the religionists of Renan's day were so shocked with this portrayal of the Master; but I observe a cogent lesson in it for those on the mystic way, and it points to the condition of participation, and not isolation, to which the experience of the dark night leads the disciple. At this critical juncture of the way, it is not so much a matter of self-initiated effort to achieve, as a forgetting of personal importance and ambition, whether of intellectual or spiritual force, and giving unobstructed permission, within reason, to the interplay of life upon all planes, to a prompt recognition of and reaction to the meaning of life in all forms, to the end of assisting the release and expression of the soul.

It is to be expected that this ideal of mystical participation in human life, which emerges from the dark night of suffering, will have a morbid or sentimental flavour for those who seek a cheap detachment from life in order to escape the suffering incidental to it, by setting up defence barriers which prohibit a sympathetic sharing in it. We should prefer to see the truth as it is. What I see at this point of its evolution is, that human life is steeped in distress and suffering, disillusionment and perplexity, for all the veneer which struggles to hide it. I sometimes think that the dark night is descending upon a host of souls, under Karmic decree and for a special purpose, instead of upon a few, as in former times, who experienced it. So much the more incumbent is it upon those on the way to accept the tension of life, the cross of circumstances, and the keen thrust of passion upon the sensitive heart, that thereby they may be the sooner called into the light of a larger service to ameliorate with completed experience a suffering world. There will then be no desire to rest, unmoved in mind and emotion, upon the height of self-achievement, blind and unreactive to the kaleidoscope of life below. Mysticism can be a solitary meditation, a pleasing reverie, a benediction for personal gratification, even a passport to a reputation for goodness, of doubtful merit: it can also see and

The Aryan Path

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do for others what they need, where they stand. When we see what so-called worldly men sometimes do, in sheer self-forgetfulness, because they have the soul to do it, we may observe with some anxiety so-called discipleship. We regard discipleship as height. So it is: but it is precarious to live in the idea. There is neither height nor depth in real discipleship. It is understanding response to all. That is the mission of the dark night, whatever form it takes in the individual life to reach it. It is the mystical participation of the soul in the world.

MUST MAN REMAIN UNKNOWN?—(continued from page 30)

Such considerations as these show us that the real link between the specialised sciences—mineralogy, botany, zoology, astronomy, physiology, psychology—(and the same could be demonstrated for history and any other of the usual "compartments" in which our minds have become imprisoned)—is provided by a true understanding of Man.

Yes—we need an Institute of Man—a new University. The first phases of the modern scientific development of the last centuries, was the phase of specialisation. It was necessary, in order to collect the materials, that are representative of every field except the human.

Now Carrel shows us that we need to gather together these materials not only for this purpose, but also for establishing a new science of Man. But we cannot stop at the *materials*. We must proceed to found a new science of the *correlations* between Man and the Universe.

This is the task of the second phase of scientific knowledge, which has just begun. Man need certainly not remain "unknown" if the University for this Spiritual Science comes into being. There is no way back from the present impasse into which science has come; there is only the way forward into a new universal extension of science into Spiritual Science.

Truth is tough. It will not break like a bubble at a touch; nay, you may kick it about all day, like a football, and it will be round and full at evening. Does not Mr. Bryant say that Truth gets well if she is run over by a locomotive, while Error dies of lockjaw if she scratches her fingers.

OLIVER WENDELL HOLMES.

Mystics of To-day

CARL GUSTAV JUNG: THE BRIDGE BETWEEN
SCIENCE AND RELIGION

by Alan W. Watts

IT would perhaps be difficult to find another man of science who is more misunderstood by his fellow scientists than Dr. C. G. Jung of Zürich. He is, moreover, in the unfortunate position of standing between two camps, for, on the one hand, scientists accuse him of turning psychology into mysticism, and on the other, men of religion suspect him as one who rejects their most cherished beliefs as mere phantasies of the unconscious mind. This is always the fate of those who tread the Middle Way, of peace-makers, of bridge-builders, of those who try to bring opposites into constructive relationship. Both parties accuse him of favouring the opposite side because they are incapable of appreciating a middle point of view. But the psychologist, whoever he may be, is always in a difficult position. The Nineteenth-Century quarrel between Religion and Science has, generally speaking, been brought to an end by agreeing that the two are concerned with totally different things. Science is occupied with quantities and their measurements, and Religion with qualities and their values; the one corresponds to technique and the other to inspiration; the one is purely descriptive while the other is appreciative. It is concluded that the scientist can no more discuss religion in his own terms than colour can be described in terms of shape, and on this understanding the quarrel has practically ceased, except where certain men of religion still insist that religion implies particular beliefs about the evolution and destiny of the physical world. But modern psychology stands between Science and Religion; indeed, it is closely allied to Art for it combines both technique and inspiration, measurement and value, intellect and tuition. A mere study of psychology will no more make a good psychologist than mere knowledge of musical theory and suppleness of fingers will make a great pianist. Yet just as the great pianist must have a mastery of technique in order to express his inspiration, so also the psychologist must be a scientist to use rightly his "mystical" power of healing, to communicate his own innate and indefinable sense of well-being to the sick soul. No amount of study or knowledge will give this particular sense, and yet without it the psychologist is as incapable of healing the mind as a chemist of improving a badly painted picture by "doctoring" the paint. Psychology extends into both Science and Religion; there are materialist psychologists such as Pavlov and the late Bernard Hollander, and there are religious psychologists like Lindworsky, Dimnet and Leslie Weatherhead. Yet if psychology as a whole stands between Science and Religion, Jung stands between these two groups of psychologists.

It is perhaps unfortunate, therefore, that in an appreciation of his work his name should be attached to a term which is used against him by some of his colleagues. But if Jung is to be called a mystic, we must take care at the start to understand precisely what, in this connection, we mean by mysticism. For, strictly speaking, Jung is a medical psychologist and as such a scientist. Originally, he was a pupil of Sigmund Freud, but, in the same way as Adler, he eventually differed from his master and founded a "school" of his own. While the psychology of Freud is known as Psychoanalysis, the psychologies of Adler and Jung are known

respectively as Individual Psychology and Analytical Psychology. Now the system of Analytical Psychology can be called mystical if it can be said that mysticism does not necessarily involve belief in the supernatural, if it can be made to include the development of wisdom and peace of mind without any change of physical conditions. The materialist will hold that these things depend on external circumstances and on the physical structure of the brain; the social reformer and the surgeon, he maintains, are the only people who can ultimately change us. The mystic, however, believes that we can change ourselves. But as Jung's particular mysticism can only be understood from his work, let us consider his main contributions to psychology.

The first is his conception of the Unconscious Mind; the second, his division of men into four main psychological types; the third, his study of myths and symbols; and the fourth, his method of "integration" or achieving a certain mental poise which is similar to some forms of religious experience. For our particular purpose it will only be necessary to consider the first, the third and the fourth. He has made many other contributions besides these, but, generally speaking, they will be found to belong to one of these four headings. Furthermore, it is important to remember that his discoveries are not the result of speculation or simple intuition, but of scientific, clinical experience. The significance of his work is not only in these discoveries, but also in the way in which they have been made, for though many of them have previously been known to mysticism, they have never before been corroborated by science.

In considering his conception of the Unconscious, it must be remembered that the Unconscious is not understood as a definite entity, as having a locality, and no attempt is made to prove its objective reality. It is rather a process or condition of the mind, and its existence is assumed because the assumption has been found of value in the treatment of neurotic people and in the explanation of human behaviour. There are many who stoutly deny its existence, but perhaps it does not occur to them that there are countless organs and processes in their physical bodies of which they have no conscious knowledge whatever, except when they are in some way thrown out of order. It therefore seems reasonable that there are mental factors of which we are as little aware as of our brain-cells, kidneys, ventricles and internal glands. It may be that in the past our bodily functions have been consciously evolved just as we consciously learnt the functions of speech and walking. In time they have become habits and so have ceased to occupy our minds; and, in the same way, we would seem to have evolved mental processes which also have grown into unconscious habits. Thus the Unconscious is just the sum-total of these mental habits which no longer occupy the field of consciousness, for we are only conscious of those things which need our attention, and these so absorb it that an enormous amount of mental activity goes on unnoticed. According to Jung the Unconscious contains, not only the forgotten experiences and habits of our own lives, but the experiences of the whole human race. Buried within us lie the ideas, feelings and

impulses of the savage and of the human race at every stage of its evolution. Although they are no longer conscious they are still powerful; more powerful, indeed, for they work without our knowledge and often enough what we assume to be our own conscious decision is just some unconscious impulse in disguise.

This brings us to the third heading, for in the dreams and phantasies of modern people Jung has found the same myths and images which prevail among primitives and which played so great a part in early civilisations. For when the controlling grasp of the conscious mind is relaxed as in sleep or in day-dreaming, these "archetypes" or "collective images" rise to the surface and once more become conscious. In the dreams and "unconscious drawings" and phantasies of his patients Jung has found images and symbols identical with those of ancient India, China, Tibet, Mexico, Egypt, Greece and Rome. For our minds differ only on the surface; the deeper we penetrate, the more we discover the essential unity of mankind. Thus in the religious belief and symbolism of mediæval and modern times, Jung finds much which he holds to be the product of these deep unconscious factors. Yet it is difficult to understand why this should be called a denial of religion. For, unlike Freud, Jung does not maintain that these "archetypes" are of purely sexual origin; he does not discuss their origin so much as their very existence and the extent of their power. Their power is great, so much so that they rule our conscious activity; they are the fundamental, irrational and ungoverned forces of our being and those who have any understanding of them can see them at work perpetually in the conduct of their fellow men. In politics, religion, war, art, literature and music, the greater part of what we imagine to be reasoned, conscious and autonomous action is in fact determined and shaped by these unknown forces. At times, however, they lead us unwittingly into trouble. Uncontrolled, they sport with our lives, deny our conscious desires and disturb us with moods, impulses and impressions which we fear and suppress. So much do we cherish the belief that we are masters of our own minds that we are perpetually at war with the thousands of unwanted thoughts and desires which never cease to challenge and overwhelm us. And this, according to Jung, is at the root of the greater part of the troubles of civilised man.

The primitive does not believe so much as ourselves in his own self-sufficiency. He is far more aware of these forces projecting them into the innumerable gods and demons of his mythology. He knows that they are his masters and they rule him to such an extent that they almost entirely eclipse his individuality. What is for us the Unconscious is everyday life for the primitive; for him it has real and objective existence, and he cannot distinguish between ordinary life and what we should call mental phantasy. With the advance of civilisation these mental forces appear to lose their power; they become unconscious through familiarity just as the nose ceases to notice a smell to which it has been accustomed. At the same time our sense of individuality, of personal responsibility, increases and we believe that we are our own masters. But we are not. The old gods and demons live on as before, although our scientists give them more technical and less romantic names.

We come, therefore, to the fourth and last heading, to Jung's method of "integration," of bringing about a balance between unconscious impulses and conscious will. He maintains that we should first get rid of the conceit that we are our own masters,

(continued in page 48)

The Month's Magazines

Rosicrucian Digest

(Obtainable from *Modern Mystic* Office, post-free 1s. 2d.)

The October issue contains an excellent outline of Martinism by Dr. H. Spencer Lewis. THE MODERN MYSTIC does not claim to know much about the Martinists beyond what is fairly common knowledge and associated with the lives of Louis Claude de Saint-Martin, and Martines de Pasqually. But there is a cult of Martinism which, in common with other Continental occult orders, sends a Representative to Fudosi. From that fact we may be either right or wrong in inferring that in the near future an attempt may be made to make Martinism and its teaching more widely known. We shall await such an event with interest. The current issue contains other features of more general interest and is bright and alive. The report of an address given by Ralph M. Lewis before the 1937 Rosicrucian Convention makes fine reading.

The Present Age

(144 Harborough Road, London, S.W.16). 2s.

The current issue is a double-number. By far the most important feature is a series of extracts from the Travel diary of Baron H. H. von Veltheim, whose name will be familiar to those who have read Rom Landau's "Seven" and "God is my Adventure." The author has a first-hand knowledge of India, of its mysteries and mystery men. Dr. Stein writes on the *Mahabharata* and on the significance of King Leopold's now famous letter to his Prime Minister.

The Aryan Path

17 Gt. Cumberland Place, London, W.1. (1s. 6d.)

Space demands short reference to the Editorial to the exclusion of the many other good things in this issue. "The Occult Side of Nature" will appeal to every reader of THE MODERN MYSTIC. Consciously or unconsciously it is a plea for the unification of "caste," for the mutual recognition of spiritual quality as distinct from sect, society or uniform. It is a complete vindication (in our view) of the underlying aim of THE MODERN MYSTIC. Listen to this: "Many good, able, sincere men will be found giving their devotion to some one or another of the hundreds of schools representing one and another of the modifications of one and another of the Occult arts and sciences. The Path of Occultism, the Path between 'the seven azure transparent Orbs,' is one and the same for the devotees of 'White' Magic or 'Black,' but one should reflect that it can be travelled in either of two opposite directions. Many devotees do not themselves know which way they are headed."



A Message for Those . . .

AT THE MERCY OF FATE!

YOU LOSE a little something with each day if you're not a little closer to your goal. Each morning finds you more desolate, more shaken in faith. Fate has a way of robbing those who depend upon it. Fate uses time to bring despair and helplessness to those who wait for "fortunate circumstances" or "lucky breaks."

Awaken to the fact that there are no gods of luck or chance that shape the destinies of men. There is no preconceived plan for you to follow; no governing mind or influence will move you forward to eventual success or block your way to serve its end. *You are entirely on your own.* If you take each day's events as they come, on top today and down tomorrow, you are *at the mercy of fate.*

Direct Your Life with This Power

Your life begins with you. Within you is the capacity for greatness, the means to conquer dread fears, to overcome hesitancy with positive action, to create the future instead of waiting for it. All the personal powers and attributes that you, as a human, will ever have, you now possess. Stop waiting for a non-existing fate to set the stage of life and make you a star. Start today to *direct your own life.*

You have tried and waited for everything else to make life what you wish it. *Now let the Rosicrucians*

show you how to *begin with yourself.* They can tell you how to quicken your imagination, to stimulate the flow of creative, productive ideas. They can help you find that happiness which comes from confidence in personal ability and self-assurance.

Let This FREE Book Help You

The Rosicrucians possess no strange power or influence, but they can *demonstrate* a personal **MASTERY OF LIFE.** Remember, you may wait for fate, but life will not wait for you. Accept the gift of the sealed book below by using this coupon. It explains just what the Rosicrucians (not a religious organization) have done for others and can simply and effectually do for you.

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H. P. Blavatsky: A Great Occultist IV.

by B. P. Howell

"I am 'the subject of constant thought and conversation' in your circles. I wish I were not; for trust and friendship, or distrust and resentment—neither friends nor foes will ever realise the whole truth."—H. P. B. to A. P. Sinnett (Aug. 19, 1885).

WHILE Theosophy remains—ancient, changeless, eternal—the fate of most human organisations appears to have overtaken the societies professing the objects formulated in 1875. Theosophical teachings were never submitted by H. P. Blavatsky as a revelation, nor as comprising the Secret Doctrine in its entirety. She made no claim to infallibility, and she was ever ready to concede that her writings did less than justice to the profundity and universality of the oldest tenets in the world. But, in all she wrote on the subject of the Theosophical philosophy, there is a consistency and a logical argument that will bear the closest study, and it is not a little ridiculous for succeeding students, who claimed to be her "successors," to imagine that any comparison of what she wrote with what they have produced, indicates a more "advanced" state of evolution on the part of the so-called succession. Psychic sensationalism cannot possibly be construed as the Occultism of the trans-Himalayan School, as sketched for us of this age in *The Secret Doctrine* and other of H. P. Blavatsky's writings. What, in broad outline, did H. P. B. seek to demonstrate?

"The Secret Doctrine," she said, "is the accumulated Wisdom of the Ages. . . . But such is the mysterious power of Occult symbolism that the facts which have actually occupied countless generations of initiated seers and prophets to marshal . . . are all recorded on a few pages of geometrical signs and glyphs." It was upon a few of these records that the whole of the cosmogenesis and anthropogenesis of her *magnum opus* was based. Starting from the fundamental Law of the system, the omnipresent Reality called "the One homogeneous divine Substance-Principle," the Secret Doctrine proceeds to show, with regard to the Universe, (1) that it is the periodical manifestation of this unknown Absolute, and is a *maya* in comparison with "the eternal immutability" of the One; (2) that everything in it is conscious, "i.e. endowed with a consciousness of its own kind and on its own plane of perception"; (3) that it is worked and guided from within outwards, and that man "is the living witness to this Universal Law, and to the mode of its action"; and (4) that it is "guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings," who are "perfected, when not incipient, men," but with the qualification that individuality (as we understand the word ordinarily) "is the characteristic of their respective hierarchies, not of their units." In other words, "the plan was furnished by the Ideation of the Universe"—the *Demiurgos*, or "aggregate of the *Dhyani-Chohans*, and the other forces"—but the construction work "was left to the hosts of intelligent Powers and Forces."

Admitting these truths as a statement of facts based upon knowledge, and not as a belief imposed by authority, we have a

sound philosophical basis for the ineradicable conviction that all in Nature is a Unity in its ultimate essence, notwithstanding probationary suffering and conflict under the equilibrating operation of *Karmic* law ("whatsoever a man soweth, that shall he also reap" *Gal. vi, 7*). Nor is it impossible to conceive, in the light thus thrown upon the problem of existence, that "the whole order of nature evinces a progressive march towards a *higher life*," evidenced in the case of man by a series of reincarnations, to the end of his becoming a co-worker with Nature.

It is upon these First Principles that the great object of forming the nucleus of a Universal Brotherhood of Humanity was squarely based in the public declaration of 1875. No true occultism is possible without a clarified perception of the factors involved in this effort to form a Universal Brotherhood and to bring about a practical recognition of its fundamental nature, as part of the programme of Those whose first thought is "to benefit mankind." The observances and practices of the student who is pledged, by an invocation of his Higher Self, to serve the world along spiritual lines, must inevitably be mental and moral, not physical or psychical. And there is no wiser method of purifying the personality, so that it shall irradiate the light of the Inner Man, than by the understanding and assiduous application of the principle of Universal Brotherhood. Such an effort, it might be thought, would have been gratefully acknowledged by the most partisan of critics or disgruntled of cynics, and no one could possibly, except on the plea of ignorance of the subject, refer to H. P. B. as "head of a world-wide sect," as does Sir John Squire in one of his cursory weekly book reviews in the *Daily Telegraph* (August 3, 1937). The charge of sectarianism, if it be laid at all, should be placed upon the shoulders of those who have offered to the world, as Theosophy, their own psychic compositions—certainly not at the door of one whose life work was a protest against sectarianism and dogmatism, whether in religion or science, and whose constant reminder was: "We are all fellow-students."

In the world of to-day, no more than in that of the nineteenth century, can we expect the advocacy of Universal Brotherhood to meet with popular acclaim, except on the lips of demagogues who so often use beautiful words to hide their ugly creeds and deeds? Where denial of spiritual unity is nearly everywhere in evidence, and pretence of brotherhood is frequently utilised as an excuse for tolerating rank injustice, and exploitation of the weak by the strong, the occultist who speaks out boldly Truth in the face of Lie is going to fare very badly. More especially is that likely to be the case where not individuals as such, but disintegrating causes and spiritually subversive movements are subjected to examination in the light of an impersonal philosophy. But H. P. B. never counted the cost. She refused absolutely to accept the criteria of the world where these conflicted with the duty of stemming the current of theological and scientific materialism on the one side, and, on the other, of "spiritualistic phenomenalism and the worship of the dead." She re-affirmed, in the face of a world avid of phenomena and the doctrine of the

short cut to Truth, that "the essence of Theosophy is the perfect harmonising of the divine with the human in man," and that universal unity and causation, human solidarity, the law of *karma*, and reincarnation, are more than abstract theories. They are "the four links of the golden chain which should bind humanity into one family, one universal Brotherhood" (*Key to Theosophy*). She was sufficiently old-fashioned (to use the jargon of the day) to declare that "only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement" may we ever hope to form a public opinion that will, by wise social efforts, promote true brotherhood. She knew, far better than most, that "the fertile source of all crime and immorality" is "the belief that it is possible (for people) to escape the consequences of their own actions." Nowhere did she make a clearer application of these fundamental principles than in an article she wrote for *Lucifer* (Vol. V, 1889, "Our Three Objects"). Referring to the hardy problem of War and Peace she uttered some truths that are very apposite in these years of the League of Nations and legalistic interpretation of peace formulæ. "Peace Societies," she remarked at the outset, "are Utopian, because no amount of argument based upon exoteric considerations or social morals or expediency can turn the hearts of the rulers of nations away from selfish war and schemes of conquest." That will be the case, whether "the rulers" be *demos* or tyrant. Where, then, is our hope of any change for the better? Surely, all depends upon our view of human nature? "Since human nature is ever identical," H. P. B. goes on to say, "all men are alike open to influences which centre upon the human heart and appeal to the human intuition; and, as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance . . . for the dissemination of that basic Truth." In all her articles on Brotherhood and its importance in the life and study of the occult student, we find this insistence on a right view of human nature in the light of the one Absolute Truth. More and more are men and women of goodwill realising the futility of tinkering with outer reforms and the danger of propaganda of ideologies in the political and social field. And a minority throughout the world know that only upon a basis of true philosophy and ethics can any lasting reform be achieved. These are the men and women of whom H. P. Blavatsky was thinking when she wrote that they "belong to no church, sect, or society," but "are yet virtually members of that Silent Brotherhood, the units of which often do not know each other, belonging as they do to nations wide apart, yet each of whom carries on his brow the mark of the mysterious *Karmic* seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought . . . devoting their lives to the worship of loftier and purer ideals than any intellectual speculation can give them." These know the application of the Law of *Karma* in their own lives, and have caught a glimpse of its operation in the weaving of the destiny of nations and peoples.

H. P. Blavatsky viewed world affairs from the standpoint of the spiritual evolution of the *inner* man. She pointed out that the One Life "is closely related to the one law which governs the World of Being—*Karma*" (*Secret Doctrine*, I). Esoterically, that Law has far-reaching moral effects. "It is the unerring Law of Retribution." While no Occultist denies that man, physically speaking, is "the simple product of the evolutionary forces of nature through a numberless series of transformations," yet he

revolts "against the uncalled-for conclusions built on preconceived theories and made to fit in with certain prejudices." It is true that the materialist affirms the homogeneity of matter and the immutability of natural laws. So does the Occultist. But the difference between the two standpoints lies in the fact that the Occult Philosophy declares, as a fact, that the unity "rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being." Embodied in the esoteric teachings is the idea to which Hegel gave expression in his *Philosophy of History* (quoted by H. P. B. from Sibree's translation): "The history of the world begins with its general aim, the realisation of the Idea of Spirit—only in an *implicit* form (*an sich*), that is, as Nature; a hidden, most profoundly hidden unconscious instinct, and the whole process of History . . . is directed to rendering this unconscious impulse a conscious one." The knowledge of the dual action of the Law, in its spiritual and physical aspects, can only be mastered "through Initiation." What, then, is the decree, eternal and immutable, of *Karma-Nemesis*? It is "absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, *Karma* that rewards or punishes, but it is we who reward or punish ourselves according to whether we work with, through, and along with nature, abiding by the laws on which that Harmony depends, or—break them" (*Secret Doctrine*, Vol. I).

Karma is only inscrutable, then, because men work in disunion and strife, instead of in union and harmony. "We stand bewildered before the mystery of our own making and the riddles of life that *we will not* solve, and then accuse the Great Sphinx of devouring us." It is plain to see that nations, no less than individuals, are their own avenging angels. It was an important part of H. P. Blavatsky's task to assist in the awakening of our spiritual intuitions by teaching us how to act from *within*, instead of being governed by impulses from without. Until such time as we have learnt that lesson, "the only palliative to the evils of life is union and harmony—a Brotherhood IN ACTU, and *altruism* not simply in name." And, if this appear to be a counsel of perfection, with but faint hope of influencing events either in our own lives or the larger life of the world, let us remember the law of occult dynamics: "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence." The equally important fact should also be borne in mind: "The suppression of one single bad *cause* will suppress not one, but a variety of bad effects."

The application of these principles to the present crises in the world must be left to the individual student. Theosophical activity, where it remains true to the original programme laid down by H. P. B., does not encroach upon the sphere of politics. It is content to deal with the fundamental issue of changing the mind and intuition of the race so that the Light of the Self may shine through, and Man may know himself, and the world of living things, as in essence divine. Looking out upon the world to-day, we can only reiterate H. P. B.'s statement that "the materialism of To-day is born of the brutal yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression." So long as Universal Brotherhood is not achieved by means of a truer realisation of the Self, the work of the Theosophical Movement in the sense of its

(continued in page 8)

Did Francis Bacon Originate Modern "Free" Masonry?

by Henry Seymour

THE whimsical, or traditional, history of Freemasonry as having its origin, as some of its apologists affirm, in the beginning of the world (before language existed by means of which any record could be made); or, as others contend, that the building of the Tower of Babel brought it into being at the time of "the confusion of tongues"; or again by others who are sceptical of an earlier origin than the building of Solomon's Temple, all afford some entertainment and amusement, but precious little in the way of tangible evidence of the real history of the Craft. We have, further, the legend cited by Preston, of its having been introduced into this country by Saint Alban, the proto-martyr of Hertfordshire, in the year 287, during the Roman occupation. In this legend, however, both the name and date have a peculiar significance, although the circumstances are scarcely consistent. For the story runs that Saint Alban, having divested himself of his "cloak" to conceal another for the purpose of escaping from the cruel persecution of the pagan horde, was himself martyred, on its discovery. In a somewhat rare book published in 1682 and entitled *Rights of the Kingdom; or, Customs of our Ancestors* we read that "in Dioclesian's time Amphibalus, the famous Brittan, fled from Rome to his friend St. Alban (who dyed for him in his Cloaths, it is said; but we find him Condemned by Law, and styled Lord of *Verulam*, Prince of *Knights*, and Steward of *Brittain*, in his shrine, and *Jacob de Voragine*). 'Ere long we find him made a Bishop in the *Holy Isle*, and there he did succeed the British *Druids*, and his Schollars were enow with their Blood and Carkasses to make the name of Litchfield." Lambarde says that Matthew Paris, both in his History at large and in the Chronicles of St. Albans, reporteth Amphibalus was *schoolmaster*, or instructor in the Christian faith, to St. Alban.

If we divest the story of its allegorical embroidery and consider its essentials, it may be a sort of clue of which we are in search, for the name *Amphibalus* answers to an equivalent of *Shakspeare*, by the Gematria reckoning, and the alleged date, 287, turns out curiously to be the real number of the Royal Arch degree of modern Free-Masonry! And as James I created Francis Bacon Viscount St. Alban, the simile may be extended, and the actual time when Freemasonry emerged may be brought down to Bacon's own day.

The late Mrs. Henry Pott, in the second edition of *Francis Bacon and his Secret Society* (1911), declares that the then President of the Bacon Society received from Sir C. Purdon-Clarke positive confirmation of his belief that Francis Bacon founded modern Speculative Masonry. There are, moreover, no known documents preceding this period which furnish any testimony of its earlier origin. Of course this statement is not to be confounded with records which refer to the old *Operative* or Working Masons who had existed since the Middle Ages on the Continent and had penetrated into England some centuries earlier. These combinations, with their lodges, had been ruthlessly suppressed by Parliament Acts long before and up to the time of Elizabeth.

The Statutes of Labourers forbade any combination or meetings of workmen under severe penalties, and any who were found to contravene the law were adjudged felons. These older combinations were styled Masons, but the distinction between them and *Free* Masons must be kept clearly in mind. The two associations had nothing, or little, in common. Yet the new cult freely adopted much of the jargon of the old, used the same tools of the mason's trade for emblems, as well as copying, with modifications, some of their Rites in the observance of their ceremonies at the Lodge meetings.

It requires but little perspicacity to realise that the former body was nothing else than a trade-union organisation, akin to that of the present time, by which those who belonged to it hoped to obtain improved conditions of employment and wages. But the latter, the *Free-Mason* Association, was designed to exclude workingmen from admission to its ranks, for a candidate for membership has to be "his own master" (equivalent to employer) to qualify, unless for special (and perhaps specious) reasons the rule may be relaxed by a dispensation on the part of the Grand Master or his Deputy.*

Commenting upon the wild and extravagant assertions in regard to the genealogy of Freemasonry by the Rev. George Oliver, George Soane, B.A., in his *New Curiosities of Literature*, says that this writer is the most puerile as well as the most daring of Free-mason enthusiasts. "In wading through a mass of alchemical trash for very different purposes," he says, "I was struck by the great similarity both of doctrine and symbols existing between the Rosicrucians and Freemasons. With more haste than judgment I at first imagined that the brethren of the Rosy Cross were only imitators of the Freemasons, but after a long and patient enquiry, pursued through more volumes than I should like to venture upon again for such an object, I was forced to abandon my position. The Freemasons did indeed lay claim to great antiquity, but while some of them modestly dated the origin of their order from Adam, I could by no means trace it back farther than the first half of the seventeenth century. Their historical assertions, when fairly tested and examined, crumbled into dust; the negative proofs were as strong against them, as they well could be; and at length the conclusion was to my mind inevitable. At the same time it should be borne in mind that the Freemasons are much changed from what they were originally. The alchemical jargon of their founders, the gold-making and the spirit of prophesy, had become too ridiculous in the advancing spirit of the age to be prudently avowed any longer; had they persisted in them their whole system must have sunk into contempt; these therefore they have quietly dropped, retaining only their pretensions to a clearer knowledge of the Deity and an intelligence of divine truths beyond that of other men. This of course tends in some measure to throw out the enquirer, and his difficulty is increased by finding that, if Masons and Freemasons

* General Regulations.

were at any time the same thing, they are so no longer; the Mason knows nothing whatever of the mysticism, and the Freemason is just as little acquainted with the craft of the workman; he could not square a block of stone though his life depended upon it. Whatever therefore the Freemason retains of the workman's occupation is a mere myth, and for any useful or intelligible purpose he might as well wear the apron of a blacksmith, and typify his morals by a horse-shoe. True it is that he carries the plummet, the level, and the other implements of the masonic trade, but not as signs or badges of the mechanic art; he attaches to them a very different signification."

The *Constitutions* of Dr. Anderson, originally published in 1723, is undoubtedly the oldest manual of Freemasonry, and as such was adopted by Grand Lodge in London and Westminster. In the introduction to the Bi-centenary *facsimile* reproduction issued by authority in 1923, Mr. Lionel Vibert tells us that it was also taken by the Grand Lodge of Ireland as the model for their Book of Constitutions in 1730, and was later reprinted for use in America by Franklin. And he says, "To-day we value the Doctor's labours less highly, but the *Constitutions* of 1723 is nevertheless one of the most important records of the Craft." Mr. Vibert is a Past-Master of the Lodge of the "Quatuor Coronati," and represents more completely than anyone else the authority on Masonic history. And it was very politic of him to cast doubt on Dr. Anderson's reliability, for outside or independent research has done much, since he wrote that Dedication, to expose the fictions and family records of which the historical data of the *Constitutions* is made up.

The admission by Grand Lodge itself that much of the earlier history of the Craft was fabulous is made in the "Approbation," printed in Anderson's book, which reads as follows:

"WHEREAS by the Confusions occasion'd in the SAXON, DANISH, and NORMAN Wars, the *Records of Masons* have been much vitiated, the *Free Masons of England* twice thought it necessary to correct THEIR CONSTITUTIONS, CHARGES, and REGULATIONS; first in the Reign of King ATHELSTAN the SAXON; and long after in the Reign of King EDWARD IV the NORMAN: And WHEREAS the old *Constitutions in England* have been much interpolated, mangled, and miserably corrupted, not only with false Spelling, but even with many false Facts and gross Errors in *History and Chronology*, through Length of Time, and the Ignorance of Transcribers, in the dark illiterate Ages, before the Revival of *Geometry and ancient Architecture*, to the great Offence of all the learned and judicious *Brethren*, whereby also the *Ignorant* have been deceiv'd.

"And our late *Worthy GRAND MASTER*, his Grace the DUKE OF MONTAGU, having order'd the *Author* to peruse, correct, and digest, into a new and better Method, the *History, Charges, and Regulations*, of the *ancient FRATERNITY*; He has accordingly examin'd several Copies from *Italy and Scotland*, and sundry Parts of *England*, and from thence (tho' in many things erroneous), and from several other ancient *Records of Masons*, he has drawn forth the above-written *new CONSTITUTIONS*, with the *CHARGES and General Regulations*. And the *Author* having submitted the whole to the Perusal and Corrections of the *late and present DEPUTY Grand-Masters*, and of other learned *Brethren*; and also of the *Masters and Wardens* of particular *Lodges* at their *Quarterly Communication*: He did regularly deliver them to the *late GRAND-MASTER* himself, the said DUKE OF MONTAGU, for his Examination, Correction, and Approbation; and His Grace,

by the advice of several *Brethren*, order'd the same to be handsomely printed for the use of the *Lodges*, though they were not quite ready for the Press during his *Mastership*.

THEREFORE we, the present GRAND-MASTER of the Right Worshipful and most ancient *Fraternity of Free and Accepted Masons*, the DEPUTY Grand-Master, the *Grand-Wardens*, the *Masters and Wardens* of particular *Lodges* (with the Consent of the *Brethren and Fellows* in and about the *Cities of LONDON and WESTMINSTER*) having also perused this Performance, Do JOIN our laudable Predecessors in our Solemn *Approbation* thereof, as what We believe will fully answer the End proposed; all the valuable Things of the old *Records* being retain'd, the Errors in *History and Chronology* corrected, the false Facts and the improper Words omitted, and the whole digested in a new and better *Method*.

And we ordain that these be receiv'd in every particular *Lodge* under our Cognizance, as the ONLY CONSTITUTIONS of *Free and Accepted Masons* amongst us, to be read at the making of *new Brethren*, or when the *Master* shall think fit; and which the *new Brethren* should peruse before they are made."

This pretentious impeachment of the so-called older Masonic documents was duly endorsed by Philip, Duke of Wharton as Grand-Master, and by Dr. J. T. Desaguliers, F.R.S., as Deputy Grand-Master, as well as by two Grand-Wardens and Masters and Wardens of twenty subordinate Lodges.

If you try to ascertain the identity of this author (Anderson) you will be confronted with too many "difficulties" to get an intelligible account of his life and activities. The date of his birth is confessedly unknown. It is presumed that he hailed from Aberdeen, was educated at the Marischal College, and took the degree of M.A. at this College, but no record of this is forthcoming. He was said to have been a preacher in Glasshouse Street, London, about 1710. Says Vibert: "Of the events of his life apart from his connection with Grand Lodge but little is known. Passages in one sermon suggest that he was at one time imprisoned for debt, and one biographer says in terms that he lost money in the South Sea Bubble."

Quite apart from any definite identity of Anderson's personal part played in the foundation of Free-Masonry, Desaguliers says apologetically in his Dedication to the Duke of Montagu: "I need not tell your Grace what pains our learned Author has taken in compiling and digesting this Book from the old *Records*, and how accurately he has compar'd and made everything agreeable to *History and Chronology*, so as to render these NEW CONSTITUTIONS a just and exact Account of *Masonry* from the Beginning of the World to Your Grace's Mastership, still preserving all that was truly ancient and authentick in the old ones."

We may note in passing that the Doctor was shrewd enough to confine the fanciful history of the Craft to Masonry, not Free-Masonry, of which it is put forward as a true account. For the absurd claims made in the so-called new history and chronology of the Craft, as accepted by Anderson and Grand Lodge, are too silly and far-fetched to warrant the slightest credibility by an intelligent student of history or chronology. But a curious blend of thought and diction does appear to co-exist in the "historical" section of the *Constitutions*, and utterances of Francis Bacon, in his less occult writings. I refer to his subtle references to the uses of "feigned history."

Even as early as 1730, Samuel Pritchard, accounted a traitor to the Masonic cause, published a book entitled *Masonry Dissected* in which he gave away their secrets and the terms of their oaths,

which caused some consternation in the ranks and was the subject of considerable controversy in the newspapers of that day. In connection with this incident, the Rev. Herbert Thurston, S.J., says, "It is absolutely certain that besides certain Lodges which had been founded in Tuscany, an English-speaking Lodge existed in Rome itself in 1735-1737. This may probably be connected with the presence in Rome of the Freemason, Dr. Martin Folkes, who in spite of his curiously un-English name was successively Vice-President and President of the Royal Society of London and has a lengthy notice consecrated to him in the Dictionary of National Biography. In this notice there is mention of a portrait-medal of Folkes executed in Rome and 'bearing dates of the era of Masonry corresponding either to 1738 or 1742.' Even in England these Masonic developments in Rome excited some attention, and a paragraph in the journal *The Political State* for April, 1786, informed its readers that "a Society was some time since created at Rome under the name of *La Cuchiara*, after the model of the Society of Freemasons in England, but the priests at Rome being of opinion that no Society but their own has a title to any mysteries; they looked upon this as an encroachment upon their privileges, and therefore several persons who were members of this new sort of mysterious Society were seized and imprisoned."

From whatever quarter we enquire, it is invariably with the same result that modern or Speculative Free-Masonry originated in this country in the early Jacobean period and spread to other parts of Europe and America subsequent to that period. Nothing can be discovered in any quarter to date the history of the Craft earlier than the time of Bacon. But the alleged anterior genealogy, as adopted by Grand Lodge, has a character in common with much of Bacon's own excursions into or readings of the Wisdom of the Ancients.

The most recent supporter of this relatively modern chronological contention is none other than a Past Master of the Craft itself, Mr. Alfred Dodd, of Liverpool, who has lately brought out a considerable volume of some 280 pages with the unequivocal title, *Shakespeare Creator of Freemasonry*.* In a previous work on Shakespeare's Sonnets the author made it quite clear that in his mind the Bacon-Shakespeare controversy was bound up with the origin of Freemasonry, and historically ought to be considered together, and that "Shakespeare" was but a pseudonym of Bacon's. He found by a close study of the *Sonnets* that no other person than Bacon existed at the time into whose life and experiences the various themes of these sonnets entered; but they had been printed out of their true chronological order, probably by set purpose, to conceal their inner meaning until the arrival of the time when it would become safe to disclose their secrets; and by re-arranging their numbering into their logical sequential order, the whole mystery became plain to anyone fully acquainted with Bacon's life and activities.

From this stage he was led to the more extended study of the *First Folio* of Shakespeare's works, issued in 1623, and the results of his labours in this direction have enabled him to reveal some striking evidences from the Shakespeare text itself that Francis Bacon was not only a Freemason but one of a very high order or degree, by reason of his obviously intimate familiarity with the recognised Craft secrets. Indeed, he induces the conclusion that he must have been the First Grand-Master of the

Order, and if not the actual writer of the accepted Masonic Ritual he must have had a hand in its exquisite composition. Thus the Anderson legend is doomed to give way to these revelations by the greatest poet of the Elizabethans, and members of the Craft should be proud to own so illustrious a figure as the *Viscount Saint Alban* as the real progenitor of their wide-world organisation. Mr. Dodd concludes with the statement that the great Shakespeare Folio of 1623 is the greatest Masonic Book in the World.

The emergence of the Fraternity in 1723, he contends, was a planned emergence as the Centenary of the great Shakespeare creation.

In the body of his book, the author singles out numerous passages from the Shakespeare text which are so characteristic of Masonic interpretation as to leave no doubt whatever in the mind of any impartial member of the Craft as to the validity of his claim. The genesis of the Craft itself is set out in various sections in *Loves Labors Lost*, and the final or valedictory revelations are to be found in the *Tempest*, which is also generally regarded as the literary testament of the dramatist. "The business of the 1717 Brethren," says Mr. Dodd, "was not the creation of Symbolic Masonry, but to introduce a new ethical cult to the world at large by a new Combine, as well as the federation of all hitherto existing secret and independent Lodges under one Central Head, the Grand Lodge. A precious heritage had been handed down by their fathers, no less than an ascending Pyramid of Degrees, based upon a Three Craft Rite, the Royal Arch, through Knightly and Sovereign Orders to the THIRTY-THREE Degree."

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Appeal

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THE results already achieved by the researches of Mrs. L. Kolisko into the effects of planetary influences upon plants and on metal salts, have for some time stimulated the desire to carry on scientific research of this nature in this country, and now that conditions abroad have made the pursuit of this kind of scientific work increasingly difficult, it is more necessary than ever that some of it should be transferred to England.

Fortunately there is no technical difficulty, for Mrs. L. Kolisko is already here. The only thing that remains is to secure help to equip and maintain a suitable laboratory for her and her assistant to work in.



The researches cover separate branches of science and aim at establishing a closer inter-relationship between them than has hitherto been obtained. Our present scientific institutes are doing splendid work in their own specific domains: but the new idea this institute aims to carry out is to establish the connecting links between the sciences of Biology, Astronomy, Agriculture, and Chemistry. This idea has already produced remarkable results, some of which have already been published.

Especially valuable is the book "Moon and Plant-growth" which has been sent to nearly every part of the world, and the letters of

appreciation we have received lead us to hope that there are many friends who would be glad to associate themselves with an attempt to start research work on these lines in England.

Further publications in English are:

1. "Gold and the Sun."
2. "Jupiter and Tin."
3. "The Solar Eclipse, 29th June, 1927."
4. "Saturn and Lead."

Publications in German language:

1. "The Function of the Spleen and the Bloodplatelets."
2. "The Efficacy of Smallest Entities (Objective Proofs for Homœopathy), 1923."
3. Another publication on the same subject, 1926.
4. "Records of the 'Biological' Institute at the Goetheanum, No. 1, 2, 3, 4, 5, 1932."

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W. J. STEIN

144 Harborough Rd., London, S.W.16

Meditation, Clairvoyance, and Action

Continued from October issue

by Eleanor C. Merry

NO. III.—THE THRESHOLD OF CLAIRVOYANCE

IN my last article I dealt briefly with the question of *thinking*, and its development into meditation. But it was also pointed out how this development must also be supported—if a really healthy spiritual life is to be unfolded—by paying attention to the outer world as well as to the state of the soul. The former, as was described, can lead to a certain delicate appreciation, through observing Nature of the fundamental rhythms of all existence. A “rhythm” comes about when two opposites are brought into connection with one another; in making the bridge between them one is discovering the *third* element. So one comes to realise gradually the operation of the Triad in all phenomena as something which is not static but dynamic and creative.

In all occultism, in some form or another, there has always been knowledge of the importance of the Trinity. It is the origin of the so-called “three degrees” of occult Orders which represent a preliminary condition for higher spiritual education.

In this article we are not concerned with this view of the matter, but with another; yet we can mention it later.

When we do exercises such as have been very shortly outlined, we are really employing three powers of the human soul: thinking, willing, and feeling. It is possible to employ these in an entirely inward, mystical, manner; or it is possible to employ them in the way described which includes also certain *deeds*, such as watching over our speech and the way we listen to others speaking, and various other things.

In order to educate thinking, and lead it into meditation and beyond, the *will* must take part. In a certain sense we can feel that the will is a more “bodily” activity than mere thinking; in reality it is more spiritual. But we have the sensation of its bodiliness because it takes hold of thinking, prevents it flying away into dream, keeps it within the sphere of consciousness.

On the other hand, when we think about our deeds—have what we call self-control—then our thinking capacity is penetrating the will. Thinking and willing are two opposites. We feel the one in our head, the other as something that secretly flows through the profoundly mysterious realm of our movement, and of our metabolism. Thinking seems “Light” and willing “Dark.” Thinking is awake; willing is—in its foundation—comparable to something asleep—it is only its effects that surge to the surface in accomplishment.

But in ordinary life we continually connect thinking and willing through sensation, or feeling, or emotion.

Meditation without feeling is unthinkable, just as it is impossible without will. Feeling, whose primary parent is sensation, holds the balance between the thinking and the willing.

This is the inner rhythm of our waking life. When we are asleep, pure rhythm takes command. The body lies inert, subject to it. What in the waking state appeared as *thinking*, lives on as a life-process connected with light-metabolism. What in the waking state appeared in our external actions, lives on in the life-process of nutrition and inner secretion. What in the waking state appeared in feeling, emotion, sensation, lives on in the

rhythm of the heart and lungs. Thinking, feeling and conscious will are in abeyance. If we look at a sleeping person we see the outer shell which consciousness has forsaken.

In waking life we know very well the connection of our feelings with the circulation and the breathing; and we are quite aware of the connection of our thinking with the physical structure of our head, and of our will with movement and its accompanying processes of combustion and so on. This is a matter of quite ordinary experience, but it does not readily occur to most people that this is an indication where to look for the deeper secrets of life.

If we get into a habit of paying attention to all the differences we can discover between the sleeping and the waking human being we cannot help realising—and with a kind of shock of reverent wonder—that the body is only the instrument of the soul and spirit, that in sleep the soul and spirit are absent and in waking they are present: that *between waking and deep sleep*—two diametrically opposite conditions—there lie those miraculous moments of leaving and re-entering the body, of falling asleep, and of waking up. In these moments we cross a threshold—we “go out by that same door wherein we went.”

And this is another triad of experiences—absence from the body, presence in the body, and the moment of leaving or re-entering it—forgetting, sleeping, remembering. The conscious elements,—soul and spirit—are breathed out and in through the rhythmic processes of Life. As we fall asleep the breath is expelled strongly and becomes quiet and slow; as we wake, it is inspired in a deep sigh. So this consciousness is not entering or leaving what is mere inert matter but something which is *twofold*—the physical substance of the body is one part of it; the other, is a “second man”—a being that seethes and is moving, forming and transforming, binding and dissolving, through and in (not “as”) the fluid elements of the body, of which about 90 per cent. of the living man is composed.

This “inner man” provides the bridge which is used by the capacities of thinking, of feeling, and of willing.

Every thought stirs it; every external impression moves a part of it; every action excites it. It permeates every organ.

We have almost quite lost our awareness of this “second man.” But in earlier times it could be clearly experienced. In the teaching of the Gnosis it is called the “Light man.” When Mary Magdalene listened to the teachings of the Saviour after His Resurrection she cried out at His words that: “*My light-man seethes within me!*”

The Gnostics, recognising how the material world presses continual darkness into this light body, prayed this prayer:

“Oh Ye Powers in the spiritual world, let me, in my physical body, be conscious in the world of Light, let me be in the Light so as to perceive my own light-body, and let not the powers of darkness be too strong for me so as to prevent me from beholding what takes place in my own light-body.”

In the Gnostic writings, a man could be "a man in the world, but a King in the Light."

A poem, whose authorship is unknown to me, speaks of *Life* as the vision obtained by gazing into the eyes of Urania, the "heavenly" Muse:

"They live on in me, part of my life,
And see through my beholding."

This "second man," always during life-time bound to the physical body because it is "life," is also "light" because it is the medium through which intelligence works. We *think* because of it. When we understand something, we say "I see!" We *remember* because it has above everything the characteristic of repetition of its movements. The many repetitions in ancient sayings and mantra are purposeful expedients for affecting this "second man" who is rhythmic light and life.

We think *because* of it. But can we think *with* it? Only by exercises in meditation. Then we become aware of the light-man within us. The light-man is not the soul, it is not the spirit, it is one of their instruments.

Imagine that you are thinking of something clearly. You are master of your thoughts; you link one thought with another, and you feel them as though they were associated words—you "unite" them inwardly. If you learn to think with ever greater clarity—not with carelessness losing the thread of thinking—Ariadne's thread—but closely following the labyrinths of sequential thoughts,—there comes a moment when the thoughts appear as though of themselves, and they come as pictures. They are thoughts; but so concentrated and alive that you have the feeling "thoughts are thinking themselves in me." They become detached from any sense of words; they move across the screen of the mind as living pictures. . . . They are thoughts existent before they are made through the instrumentality of the physical brain. They come from the "second man." Now you are really in the active stage of meditation. The meditation leads you on—you begin to forget the body.

One can understand from this that exercises in thinking are necessary as a first step. But the trouble is that if we are ever to reach real *insight* into things that are "supersensible" either in the outer world or in ourselves, we have to make a good choice as to the subjects about which we think and meditate. This side of the question we will not go into here. But we will go back to the study of the experiences of "living thinking."

By a process of self-education, we have reached a point where pictures and images appear as thoughts, interwoven at first into our "own" thoughts; later, apart from them.

What is really happening? We are beginning to be aware, in picture-form, of the movements within the "second man." But, you will say, this second man is connected with the body; it is the life of the body, so the pictures are perhaps reflections from the body? And it is so, in part. The word "reflection" even, shows us something of the genius of language; we use it to express a very inward kind of thinking, but it also means a reflection or mirroring of something.

In all ages this imaginative kind of thinking has been recognised as, in a certain sense "dazzling." We are a little afraid of it, feeling its extraordinary mobility and independence, and surmise that it may be illusory. People who have it without effort,—and there are many—are said to have second sight, or to be clairvoyant. "Second sight" is seeing what is reflected. That is, it is a seeing of what is apparently real at the same time as

seeing its higher image or reflection; and the reflection may be *different* from the reality! So it is a very complicated world.

We can try to analyse it from another point of view. It is a question of having to discriminate between the different elements in imaginative thinking. (I use the word "imaginative" in the sense of *image*.) The previous article has already outlined the need for the practice of discrimination. If one has acquired some measure of discrimination it is possible to "look back" so to say upon the experiences that may be had when long-practised meditation has made picture-thinking easy of access, and to understand that these experiments have their source in three different parts of the "second man."

This inner man may also be called the *Etheric body*. When it becomes receptive, as indicated above, it is because the capacities of the soul—thinking, feeling, and willing, are beginning to be able to hold themselves back, so to say, from too much influence coming from the material physical nature of the body. The soul begins to "look"—as the answer to the old Gnostic prayer—from the spiritual light into the "man of light." In doing so, the soul (consciousness) discovers that there are in reality no boundaries between the etheric body and the whole Etheric World; this is a part of the secret contained in the Hermetic saying "As above, so below."

Through the forming elements of Life, man is created as an image of the Universe. This becomes, with time and effort, a clearer and clearer realisation. The goal of the path is not only to understand this, or to understand the teachings of those who have reached full realisation, but to be able also to apply spiritual knowledge with scientific exactitude to all spheres of human life.

But our soul, in ordinary waking life, is nevertheless not "outside" and looking in, but within the body and looking out. Hence the first intimations of a higher elemental world of life are perceived by looking outwards from within;—so one carries, in the stream of perception that arises in meditation, images of one's own human nature out into the world of etheric elemental life. This is the inevitable condition of the early (or else of the inherited) powers of clairvoyance. It accounts for the extreme anthropomorphism of the visions of ordinary second sight.

As there are three powers of the soul, so there are three "gates" through which the soul must find its way to higher perception. It is here that another method of occultism speaks of "magic," for this method, by a species of ceremonial, can make objective and visible that which is really a process of gaining self-knowledge. The latter path is perhaps more sensationally effective and quicker. We are not in this article concerned with it. What can now be briefly described in outline, is *one way* of experiencing, through meditation, the dawn of clairvoyance.

The first "gate"* (we can take them in what should be the present-day normal order of their appearing,) is that of thinking. In ancient times a similar experience was called the "gate of death." To-day it has to be reached by meditation, after all the conditions (meditative and active) sketched in my last article, have become well assimilated, and the meditation passes into the stage of "thoughts think themselves in me," as pictures.

This process necessitates a feeling of great loneliness in the soul. The habitual sense of security as regards "ordinary" thinking, or as regards being supported by the every-day world, is disappearing. One faces something like a void, and is

* The following is adapted from an unpublished lecture cycle "Signs of the Times" by Dr. Rudolf Steiner.

constantly thrown back again by reluctance to meet this void; and so persuades oneself that "this is not good for me," or "we are not intended to abandon ordinary thinking and look for something higher."

If, however, we persevere, never losing the consciousness of ourself, never allowing the element of will to vanish into impotence, then the "Imagination" of Thought can appear. We feel a certain expansion of our head, or an expansion, rather, of the now independent thought, with which are nevertheless still identified in our head, that gathers itself into a form and rises above us—but reaches down too into our body, which feels alone and forsaken. Then we know the "roots" of thought are in us; its "flower" blossoms in the light. But it may be at this moment that the form of thought really appears as a winged Being, an Angel-like Being, rising indefinitely above our head, reaching down into our limbs.*

The difficulty is thus to objectivise, but as an inner experience, the "thought-being" of ourselves, without rejecting beforehand the possibility of doing so. All rejection of this kind, is Doubt; doubt immediately closes the gate of knowledge. If preliminary training has been of the right kind, there is no possibility of such an experience being due to auto-suggestion. The tendency to auto-suggestion will have been long overcome through the practise of "discrimination."

What "dies" is our *dependence* upon the physical, visible and tangible world. What lives is the etheric body. What the soul sees in it is the higher "image" of the spiritual nature of thought. Thought is not created by the brain but is the "being" that itself works at the creation of the brain.

Such an experience must strike the first blow at mere monism.

The general aspiration of the "mystical" thinker who sublimates thinking, is to reach "unity"—a "cosmic consciousness,"—to *avoid* (and that is really to fear) realising the multiplicity and the darkness as well as the light of which the spiritual world consists.

Or, on the other hand, other seekers,—in order to avoid the loneliness of the "gate of death" where ordinary human thinking realises itself as powerless to cross the threshold,—endeavour to carry over this gap all the "luggage" of human life, and so create for themselves a *familiar* multiplicity in a spiritual world of their own imagining. This is nothing but illusion.

In physical death we discard the material body. In the true mystical dying, we must leave behind *every ordinary concept and idea* relating to the physical world; maintain consciousness; behold the spiritually active Being of Thought as our Angel; see him as only the first of a great multitude of creative Beings, whom as yet we only surmise.

How many legends portray this experience! How often the traveller, or the Knight, is described as leaving his pack or his armour and his weapons on the threshold of some castle he is to enter. How when he enters he is given a different garment or different tools, or else has to depend solely upon himself, simple, single-handed, and alone! Often it is a giant he has to fight before he enters the castle. The giant always represented what really is "gigantic" in the power of accumulated habits and inherited capacities—and especially the latter. If we are to free ourselves from mere concepts, then, and most of all to-day, we must do battle on the threshold with that false concept that we

* Magical ceremonial can produce similar visions for us.

are the playthings of heredity, or that we cannot change our character. The first thing to learn is that the "leopard *can* change his spots" . . .

One of the great realisations that comes when the "gate of death" is known, is that we perceive that modern education and so-called culture, is fast erecting barriers of brass to withstand all entry into spiritual knowledge—and also to cripple individuality. The vision of the winged Being of Thought is no mere vision of beauty. It smites us to the heart with the awakening of responsibility.

In the next article I will endeavour to write of the other two gates of knowledge.

(To be continued)

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Must Man Remain Unknown?

No. VII. FROM SPECIALISED SCIENCES TO SPIRITUAL SCIENCE

by Eugene Kolisko, M.D. (Vienna)

SPECIALISATION is the key-note of our time. The Sciences have made progress through it, Science has not. Man himself, being universal, cannot be understood by means of any specialisations. His universal being has remained unknown. Our present universities should really be called "specialities." And the University where Man could really be studied does not yet exist.

Alexis Carrel concludes his book (*Man the Unknown*) with a demand for the foundation of research institutions "entrusted with the study of man in health and disease." They should "be led by scientists possessing a broad knowledge of physiology, chemistry, medicine and psychology." But I am afraid that the main problem does not consist in having the specialists gathered together—or even scientists who might possess all the present knowledge of these four domains—but rather in being aware of the *connections* between these and many more sciences.

Our brain has become so accustomed to being divided into compartments, due to present-day specialisation, that the capacity of correlating the sciences in order to understand the human being, has to be acquired completely anew.

The weak point in Carrel's book is that he does not explain in what the new science of man really consists. He shows that we have to gather together all the *materials* concerning man, but that is not enough. We need to create new links between all the existing sciences, and especially between every science and Man.

Concrete examples will illustrate more clearly what I mean.

In THE MODERN MYSTIC articles have appeared by Mrs. L. Kolisko dealing with her researches into the connection between planetary influences and certain metals. This is a new field of investigation. It brings together two sciences which have not hitherto been brought together: astronomy and chemistry. Let us take it as proved that the moon affects silver in its diluted state; and similarly with other planets,—Saturn affects lead, and so on. If this is the case then astronomy and chemistry cannot be studied apart from one another any more. This correlative research, which now is only in its beginnings, will lead to a *new* science wherein all substantial phenomena, which until now have been dealt with chemically, will be linked up with definite astronomical phenomena, which up to now have only been studied in the field of astronomy itself. Then one will not be surprised that the structure of the atom is similar to the constitution of a planetary system, as our present chemistry asserts, although from a more theoretical basis.

Every metal, or any other substance, has also a definite relation to the human organism. These connections are not sufficiently studied. Lead, for instance, if introduced into the human body, acts as a poison. But this poisoning, if it is of a chronic nature, produces symptoms which cannot be distinguished from arterio-sclerosis, or old age. So lead seems to have a specific influence which is similar to the process of growing old.

In the Middle Ages lead was always called "Saturn." And a certain complex of symptoms that occurs in lead-poisoning is even now called the "lead-disease"—(*colica-saturnina*).

Saturn, or Cronos (*Time*) was always represented mythologically as an old man, or as a skeleton with a scythe. Acute lead-poisoning really has the effect of causing entire emaciation, reducing the patient literally to a skeleton. But we need not go back to mythology. To-day we are in a position to *prove* these connections by experiments. We now know that any constellation of Saturn affects lead. We know that lead corresponds to old age, and all the processes connected with it in the human body.

Can we show that the planet Saturn itself acts directly upon the human being? For this we must turn to the consideration of the mind. A melancholic condition always accompanies the sclerotic; and it is very interesting to study the influence of the constellations of Saturn upon the human mind. This is not astrology, although one finds it mentioned in astrological tradition, but a new kind of experimental science, linking up two other fields hitherto unconnected: astrology and psychology.

In the case of the moon, the connection with the human mind, and with the body, is very well known. Moonlight encourages fantasy, poetic imagination, and so on. But also, physiologically, the influence of the moon is immense. It is well known in many illnesses that vary with the phases of the moon. An obvious instance is sleep-walking. In this illness sensitivity to the moonlight is exaggerated.

The moon, as has also been shown by the above-mentioned experimental researches, has an immense influence upon plant-growth, animal life, and various biological occurrences. There is no fertility without the moon.

From my own experience and experiment I have been able to prove in many cases that the best remedy for sleep-walking is silver, administered in certain homeopathic doses. I first made this discovery when treating a child, who suffered from sleep-walking. He was always accustomed to wear a silver cross, and clung to this cross while in the act of sleep-walking. When I took the cross away from him, and even when it was locked up in a cupboard and the key hidden, he found the key while sleep-walking, and took the cross from its hiding-place. This gave me the idea that silver might be the remedy. Besides this, silver has a remarkable and very well-known influence on all bacterial infections. It is used in minute quantities for sterilising water. (Of course this is introducing yet another poison!) And it also has a specific influence on the reproductive organs.

Now we have closed the circle: the moon is connected with silver; silver is connected with the reproductive processes physiologically; on the other hand the moon affects the human being in increasing all the reproductive processes in nature, and also in increasing human fantasy, which is the reproductive faculty of the human soul.

The moon is birth; Saturn is death.

So we have established a threefold connection thus :



It is a most striking fact that all the chemical properties of silver and lead are polar opposites. I never could understand why chemists have passed this fact by.

Lead has to do with weight, and transforms itself very easily into salts (which is unusual for such a heavy metal). Silver, on the contrary, is very easily reduced from the salt to the metallic state by the influence of light. We make use of this fact in photography. Is it not strange that we actually use silver in photography, which is the *reproducing* of a picture, while the moon is the cosmic photographer reflecting light to our earth? I am not sure if it is generally known that a photograph of melted silver which has just solidified looks exactly like a photograph of the moon. If one were to insert in an astronomical book a photograph of silver that has just solidified, not even an astronomer would be able to distinguish it from a photograph of the moon. There are innumerable similar coincidences which are quite incomprehensible for our present specialised sciences, but which can be immediately understood if the right correlations are established.

Everyone has heard of the "canals" in the planet Mars. Photographs of Mars show a regular network of parallel lines extended over the surface of the planet. A whole library has been written about them. Some scientists have seriously accepted the idea of Mars inhabitants who are skilled engineers! Others have tried to prove that the "canals" are only an optical illusion. But nevertheless the photographs exist!

I was very astonished once when I was working together with a friend who was chemical engineering adviser in an iron foundry, to find that microscopic sections of iron melted under certain conditions, show a structure which is identically similar to the pictures of the Mars canals. Of course no scientist has yet made theories about the inhabitants of melted iron!

But knowing the connection between iron and Mars from the already mentioned experiments, this phenomenon of a coincidence between the structure of microscopical iron and macrocosmical Mars, needed no further speculation.

I am completely convinced that a future science will work far less with theories, and far more by comparing facts which we already know but which no one has brought together, because of the hindrances created by specialisation.

Carrel says: "The human body is placed, on the scale of magnitudes, half-way between the atom and the star." This is not a merely approximate statement, but an exact one. It proves that man is *placed*—even in his dimensions—between the constitutive forces of earthly matter which we call atoms, and the constitution of the stellar universe. This is a merely quantitative statement; but to work out in every detail how earthly substance, heavenly forces, and human being,—or Earth, Cosmos, and Man,—are connected, that would be the task of such research institutions where the new science of man must be elaborated.

The key to every science is Man. If we ask, for instance, what is a certain animal? The real answer will be: it is one exaggerated

part of the human being. Let us take the following examples. The bird, for instance, develops mainly the respiratory organs, the arms, and the head. The lower parts (legs and digestive organs) are much less developed. In the case of the bigger terrestrial animals—the cow, the horse, and so on—the digestive organs and the legs are incomparably more developed, and at the cost of the other parts. The predacious animals, the feline species, develop more the middle part of the body. All this is not a vague statement, but could be elaborated scientifically in every detail.

The lower animals only correspond to one special part of the sum total of the human organs. For instance, the polyp (sea-anemone) consists almost entirely of a stomach. Certain jelly-fishes closely resemble the human heart, and even exhibit the same expansion and contraction. The worms are only bowels, free and moveable; and so on. Carrel, on the other hand, shows by his experiments how certain human organs can be kept alive for years in a liquid preparation, just as though they were separate organisms. So the lower animals, as we have seen, are like separate human organs, while the human organs can be compared to animals which are living in the total sphere of the human body. A future zoology will not only describe the various species, but will explain them by showing to what part of the human organism they correspond.

The same applies to plants and minerals. If we would know the correct system of correspondence between the plants and the human being, we should also know how to use them as remedies. The reason why our present medicine is so far advanced on the one hand, in diagnosing illnesses, and in knowing the chemical properties of the mineral and plant substances, *without having reached the same development in therapy*, is due to the lack of a real systematic knowledge of these correspondences.

With regard to minerals we have already indicated some of these connections: lead is connected with all the processes of sclerosis; silver with all those of generation. These are already the two corner stones of a system which includes all possible connections between the mineral world and man. For instance gold, which astronomically corresponds to the sun, has physiologically a specific influence on the circulation of the blood and diseases of the heart. The heart is the centre of life, is also approximately in the middle of the trunk, and balances all polarities.

Among other substances are the combustible ones, as for example sulphur. These show a direct connection with the digestive processes, whereas salts, especially common salt, have a stimulating effect on the nervous system. Combustible substances supply the energy of warmth for our movements and our nutrition; while salts, which are really burnt up or oxydated substances, are deposited in the skeleton and contribute to the solidifying tendencies in the body.

We have already pointed out in one of the previous articles how the brain and the skull are lacking in vitality, and that thereby the mental activity has a basis for operation.

So sulphur, and similar substances, are connected with the realm of vitality, with the organs of nutrition, digestion, and movement, where *silver* and the *moon* have also their sphere of activity; and the salts provide the foundation for those tendencies that produce ossification and decay and which are governed by *Saturn* and *lead*.

(continued in page 16)

The Evolution of Individual Love

by Dr. Walter Johannes Stein

TO turn cosmic wisdom and cosmic intelligence into personal intelligence was the great step that was taken during the Greek evolution and this great step was consolidated by Alexander the Great. Initiated, we may almost say, by Aristotle and carried on by Alexander, it spread all over the world. We find in the middle ages that practically nothing was added to the great wisdom elaborated by Aristotle. The middle ages took over his thoughts and permeated his wisdom with Christian feeling. The evolution of Europe in the early middle ages is not to be found either in science or wisdom, but in the evolution of love, penetrating wisdom, which was already there.

Most people think that love in the distant past was just the same as nowadays. This is not so, because when we read the stories of the middle ages we find, for example, that a king would send a messenger, a singer, to a beautiful lady in another country, to win her heart by song—not for himself, but for his king. We find many such stories in the middle ages.

There is an interesting German poem called *Gudrun* in which this story is told, but when we study it we find that it was not German originally, but Irish, because the lady Gudrun lived in Ireland. By going into the details of this song we find that about four to six verses were taken from a Greek poem: "The Argonauts" by Appollonius of Rhodos, in whose time the singer was Orpheus himself. So the ancient motive appears in a new and characteristic way in this middle-ages poem, which we only possess in an edition of the 12th century, but the original text certainly goes back to a very much earlier date.

In this poem three independent love stories are given to us, the last of them being the story of Gudrun which gives the poem its name. But in reality three stages, three ways of creating love are shown, unfolding the evolution of this great faculty of mankind.

In earlier times it was possible to fall in love with a person we had never seen. There are many examples in fairy tales. In one, edited by Grimm, such a thing is mentioned. It was enough to hear about the person, or, even as it is shown in the poem *Gudrun*, the singer sings and plays on his harp in such a way that it was possible to hear in his music and in his voice—even perhaps without knowing it—how the four elements, work in the singer's own country. The maid hearing this song falls, not in love with the singer, which would create a modern story, but falls in love with the king of that country in which the wind blows as it does in the song, and the fire crackles as is indicated, and so on.

From this we can see that it is a type of love which is absolutely impersonal. It is connected with the country, with the way in which the four elements behave in such a country, and when the two persons being in love meet each other two geographical parts of the earth through their elemental powers meet each other.

We find the same thing in some Indian poetry, for example in "Nal and Damajanti," where love is described as being

closely associated with the four elements. In *Gudrun* the story is developed in such a way that there is not only one who wants to win the bride, but there are three. In studying their characters we find out that they stand for the elements, for fire, water, air and earth, or the four seasons—because they are connected with the four elements—and the one who stands for the Easter season wins the bride.

The same story is developed in "Nal and Damajanti." There the story is given that it is the gods of the four elements who try to win the bride, the beautiful maid Damajanti. When, in accordance with the customs of that country, she is offered by her father, the sacrifices to the gods cease, because all people became intent upon finding their way to the Bride's Palace. The people became so occupied in this, in wandering to the place where the bride was, that nobody thought any more of worshipping the gods! Thus it was that the attention of the gods was drawn to what was going on on earth, and they said: "What is occurring on earth that we get no sacrifices?" and the answer comes: "Damajanti is looking for a bridegroom." Four gods appear. The god of the fire, Agni, the god of the air, Indra, the god of the water, Varuna, and the god of the earth, which in the Indian tradition is also the god of death, Yama, and these four gods appear in their faces, in their figures, in their clothes in every respect like Nal, who is the real, the beloved man of Damajanti. Yet when these gods appear she is not in any doubt, and she does not choose any one of them, but goes straight on to Nal and says: "He is my future husband." She refuses the love represented to her by the gods of the four elements and when she is asked how she could distinguish the human being, because the four gods have appeared in every little detail like Nal, she says: "He is the only one who had some dust on his shoes and was sweating a little from his long hot journey, so I could see who was the man and who were the gods."

It would be possible to go through the books of all nations and find stories showing us that the birth of individual love (when the woman selects the one man of all others whom she likes) is connected with an earlier stage of love in which the emotion has not yet become individual, but remains still bound to the four elements or their representatives. The idea was to do something for the racial evolution, to think about the value of the human being from quite a different point of view from that of individual choice and love.

And this very, very old path of love disappeared in the European evolution of the middle ages. It was only preserved in the families of ruling kings who still believed that not individual love, but the dignity of the ancestors, of the blood and of traditions, were the important things, and who carried such beliefs on into a much later date.

Proofs of this very old stage of the appearance of the human soul and of how it went over in time to individual love are to be found in the Anglo Saxon Germanic evolution. *Gudrun*, for instance, is an Hibernian poem, but is only preserved in the Germanic language of the middle ages.

When we look at the story of *Tristan and Isolde* we find the same. At the time in which that story was told, individual love was not understood, and in order to explain it when it appeared as a strange new fact in Isolde's life, it was necessary to mention a magic potion—to introduce magic as an explanation.

The first poem which is dedicated as a whole to individual love is Wolfram of Eschenbach's *Parsifal*, which is based on sources not earlier than 1180. We may say that not before then, or better perhaps, not before the time described in this poem, which would be the 9th century, was individual love known in Europe. When we look, for example, to Sir Galahad or the other Arthurian knights, we find they lived in an atmosphere of adventure; uniting with a woman, leaving her, uniting again with another one, leaving her again, with no hesitation in doing so, it was just the general custom.

When the poets introduced the idea of being true or feeling that we were indissolubly connected with one personality only, who could not be exchanged for any other one, it was very new. It met at that time with considerable opposition, but the great writers of such stories were courageous enough to meet such opposition, which came from the social life of their times, because they understood that they were fighting for the progress of mankind.

When we compare this evolution which shows us how individual love is created from another kind of love connected with the life of nature in the blood of generations, or the life of nature as it appears in the four seasons based on the four elements, we see that the birth of individual love in Europe is paralleled with the birth of individual wisdom in ancient Greece, but which of course occurred much earlier.

Karl Julius Schroer, the great scientist and commentator of Goethe, has developed in a special study this parallelism. He goes as far as to say that in the Anglo Saxon Germanic evolution the Greek or Roman evolution is repeated, so that what is given by Homer in the *Iliad* is repeated in the German *Nibelungenlied*, and what is given by Homer in his *Odyssey* is repeated in the German *Gudrun* poem. The problem of course having changed, and from being the individualisation of knowledge in the Greek epoch it appears as the individualisation of love in the Anglo Saxon Germanic culture.

Oriental evolution was connected with cosmic love. Love was a gift given by God, coming down in the blood stream from the ancestors and connected with the purity of blood and breeding. When Christianity appeared, the blood became mixed because Christ preferred marriage between unrelated people; in modern evolution it was found that marriage between people too closely related to each other leads to degeneration. So we may say that the preparer of the individual love which leads the thought and the soul to embrace each other in love and does not ask for racial forces was the Christ, but it took a long time before it really penetrated the general feeling of European belief. It took about nine centuries to do so.

Papal laws tried very hard to fight for this idea of Christianity and it was a great struggle for the Popes of the time to prevent the Franconian kings marrying people too closely related to them. By looking to the epochs described in the legends and myths which were used by Richard Wagner, we even find that brothers and sisters have married. Christianity turned away from this idea because the evolution of culture after Christ was based on individuality and no longer on blood. For

the same reason Christ uses the word sisters and brothers not for sisters and brothers by blood, but by sympathy of the soul and the belief in the same spiritual forces of God.

Aristotle became the great philosopher of the church of the middle ages by turning cosmic wisdom, as we have shown, connected with the divine hierarchies, planets and cosmic forces generally, into individual thoughts which created the Greek philosophy.

In the Anglo Saxon Germanic evolution a certain thing was created parallel to the philosophy of Aristotle, but it was not a philosophy, it was a certain thing not less ordered, not less admirable. It was a new order of love, and this order of love became the unwritten law of the knights searching for the Holy Grail. The Arthurian knighthood is still concerned with adventures based on clairvoyance, which united the human soul to the four elements and their cosmic forces. But we know that King Arthur's round table was gradually depleted until at last he was alone and all the 150 knights had left to search for the Holy Grail. The day that King Arthur realised that he was left alone he closed down the society of the Round Table and went to a chapel in the wood where a hermit lived and he saw how he celebrated the Holy Mass and how he handled the Holy Host. And in the night that this happened, by looking to the Holy Host, King Arthur saw the Host turning into the appearance of a child. It made a most profound impression on him because he realised the great secret of the culture of the Holy Host.

The preparation of the Holy Host goes through four stages, which are the stages of the Holy Mass, beginning with the reading of the Gospel and finishing up with the Holy Communion, and according to the words of the Lord this should be done to remember His death and resurrection and, in remembering, to bring together again the elements.

In the French legend of the Holy Grail this is given in detail. For example, we are told that the breaking of the Host and putting a piece of it in the chalice and covering the chalice with the patina represents the burial of Christ, and the covering of the grave with the rock. But King Arthur looking to the commemoration of the death of Christ saw not death but birth. He saw a child appearing, and he found out that the child's birth is the same as the death of the human being, only in an opposite order, because when we begin the Holy Mass by reading the Gospel, the Evangeline, the mystery of the Angels, it is the child who finishes his birth by learning to speak, and when we create the communion with God, with the spiritual world at the close of the Holy Mass, we have to realise that this child descends from its community with God.

King Arthur was able to realise that birth and death are the same and in that moment the mysteries of the Logos, the whole mysteries of ancient Greece, the mysteries of Ephesus and Eleusis appeared to him. It was not the Jesus child in the mysteries of Eleusis, it was the god Jachos, but names do not make any difference. He represented in his soul the resurrection of the Greek mysteries, in which it was known that birth and death are the same, because to die means to be born in the heavens and to be born means to die in the higher world.

But a strange thing happens, and this was already taught and told by Socrates—namely, that knowledge or that attempt to become conscious is death, is partial death; but when we can turn this to its opposite and can see the secret birth in death, when we can see a child in the midst of the Host, rather than the

Host as the symbol of death and the resurrected body of Christ, then we are not wise, but we create the opposite thing to wisdom which is love.

As a result of this experience King Arthur decided to search in the same way as his knights for the Holy Grail, and the search for the Holy Grail is nothing else but the search for individual love. The search for the Holy Grail still continues in our days because the past never disappears altogether, and mankind cannot escape, but must go through the same experiences as the legend describes, and must see the table of the Arthurian knights based on clairvoyance and power connected with hereditary blood-relationship becoming more and more empty until finally it is realised that the search for the individual love is the right continuity of the previous steps that made science, knowledge and wisdom into individual forces.

Between these two great appearances of culture, the Greek and the Anglo Saxon culture of love and the Roman culture of wisdom comes a very strange thing uniting them each to the other, and this is that part of cultural life which is known to us under the name of the Song of Love carried on by the Troubadours. It originated in Egypt where it was still ruling in its cosmic form. There was no human woman who was the object of admiration, but Isis, the goddess of the starry heaven standing upon the half moon crowned with the crown of the stars. It is here that this song of love starts. And the Arabians in the same way as they have carried on the wisdom of Aristotle and have fulfilled the incompleted work of Alexander the Great by bearing the Aristotelian philosophy across the Mediterranean and founding universities which became the centres of middle European education, the same Arabians took over the cultus of Isis, and that became, on coming into contact with Christianity, the cultus of the Madonna.

But very soon it ceased to be a purely ecclesiastical concept or appearance. It came out into the world through the songs of the Troubadours. We should fall into the greatest error if we were to suppose that all the love songs preserved from these earlier times referred to a living human woman. It was not more than courtesy and politeness to address the songs meant for Isis or the Madonna or Persephone or the goddess Natura to a duchess or to a queen, and nobody would have thought the singer meant her personally. If we analyse the verses, for example, of Walter of the Vogelweide, who writes in the German of the middle ages, his beautiful songs of love which may seem frivolous sometimes, we find that they are written in an Arabian rhythm. This can be proved in all details and *has* been proved by Burdach.

There are certain kinds of songs which are called songs on the occasion of the rising sun, and they seem to express the idea that the knight who is sleeping with his lady must leave her because the sun is rising, but it is only a mistake by modern interpretation to think about these songs in this way. The human being during sleep meets his own soul which stays in the heaven to draw from heaven the force through which we awake, recover and have our strength in the morning, and this heavenly being which gives us our consciousness is Isis, is Persephone, is our own soul appearing to the knight in the form of a woman, representing the four elements, in earlier epochs, the 7 planets or, as it is represented in the middle ages, the 7 *artes liberalia*, or, in the earliest time, the 12 signs of the Zodiac. It is the cosmic force of our own soul.

In the songs of love which are not frivolous at all, the last remnant of clairvoyance is disappearing and in the same way as it created logical powers in the Greek evolution, it created in the Germanic and Anglo-Saxon and general European evolution the knightly order of courtesy, kindness, politeness, the great art of living not by power, but by gentleness. This all indicates that in reality the culture of the middle ages was a repetition of the culture of antiquity, and both together have brought about the birth of individuality. Mankind reached the individual stage in a prolonged way by creating individual wisdom by logical powers, and by creating individual love by inventing the art of ruling by kindness and gentleness. For that reason all the great poets of the middle ages quote antiquity.

Godfrey of Strasburg thought Tristan to be neither more nor less than Theseus and nearly every figure in the Tristan story can be traced back to the ancient epoch; for instance, Isolde to Ariadne, and also every other figure, but in the same way as Ariadne in Crete bore through her thread the logical forces, and Theseus had to overcome the Minotaur in the labyrinth to create the individual faculty of thinking, so Isolde had to act with the same purpose in the sphere of love and the modern Theseus, Tristan, had to overcome not the Minotaur, but Morholt.

Studying this it appears that it is especially the English speaking people who have introduced (and pre-eminently from Wales in connection with Hibernian mysteries) this individual love as an opposing force to the more general and impersonal love introduced from the South by the Arabian tradition. In the order of the Society of the Rosacruzians this law of the European evolution has been known and has been shown by many symbols which were partly able to hide the full truth and were partly able to show the full truth, because there we find indicated again and again mankind's evolution to be based on two pillars, or two trees, wisdom and love, and what they bear, and which appears to be penetrating the flowers of the trees embracing each other like a sun, is the force of individuality.

When we go into the temple of Solomon, a symbol used in middle ages, for example by Charlemagne (who built the dome of Aix les Bains to the same measurements as Solomon's temple), we find the two pillars, Yakim and Boas, birth and death, but the great riddle is that when we stand in front of the temple in the entrance we see on the left side the pillar of birth, and on the right side the pillar of death, but when we go through and look back they seem to have changed. From inside the Temple birth appears as death, death appears as birth—that is to say, from the aspect of the life in the spiritual world. It is only another expression of the experience of King Arthur, when he entered the temple of the Christian mysteries. In the holiest holy of Solomon's temple there was no figure, no image of God, because the God worshipped there said of himself: "I am the 'I am,' the invisible principle in you."

In the Greek temple the same could be found because the name of the god was Apollo, which means A-polys = (not many) or the unity of the human egohood. This one egohood appears in a dual capacity in the human form as individualised wisdom and individualised love. The individualised wisdom is the egohood we approach as the last result of the pre-Christian order, and this wisdom was used at last in the Roman Empire where the individual man, the Caesar, could rule the world by individual force. But the individual love showing the true

(continued in page 37)

Poetry and the Plain Man

by the Editor

LAST year, Dr. H. W. Garrod, F.B.A. (Fellow of Trinity College) published "The Story of Poetry." One of his sentences reads: "Old men are prosy, they are a proverb for prosiness; and if they die, it is because Nature abhors prose; she kills us when we are no longer capable of poetry." We each react to poetry in his own way, and in that respect the art is closely akin to music. There is classical, epic, romantic and modern poetry; there is also mere verse and doddering doggerel. In music, the classifications are almost identical. But the greatest point of sympathy between the two forms is the impossibility of exclusiveness at their highest. The elegance of Haydn and Scarlatti, Lovelace and Herrick, finds its counterpart in the breast of the plain man as surely as the epic force of Beethoven and Berlioz, Milton and Dryden. Every child, almost without exception is susceptible to poetry, and if, by the time we have arrived at adolescence every vestige of the beautiful has been strangled, we may thank our school teachers. They reduce the timeless pageant of history to a score of dates, geography to a list of manufacturing centres, music to a scale in tonic sol-fa, and poetry to heart-breaking gibberish. The class sweating blood in monotonous chanting of ill-remembered rhymes is in no mood to continue a search for gold-tipped accents given by rare and lofty spirits to short and simple words.

There is only one test for poetry, and that is: Could it have been said better in prose? The verse that fails under such a condition is not poetry. For poetry begins where prose falters for words. The poet is he who, convinced and confirmed in his knowledge of his own indestructibility proclaims new truths, new facts, new feelings, new senses. He is in no wise concerned with himself; he is content to select from his inner vision such facts as he knows are recognisable by every simple person once the outline has been drawn however vaguely. That is why modern poetry is so unreal; it is an echo of the personal disappointment of a youth having exaggerated notions of its "rights," yet justified in its claim that the older generations are deaf to its insistent calls. But this universal dissatisfaction of youth, now flowering in the mass, is only the mob expression of the secret grumblings of youth in all ages. Yet it is full of danger, for in its present form there is no manliness; there is no forthright tabulation of concrete demands, only a whining, self-pitying hysteria founded in self-commiseration, clothed in degeneration and the prelude to war.

The modern "poet" in common with the modern musician, is destitute of ideas; the intellect is on the wane. The falsity of his note is a harmonic over the undertone of jazz. The intellectual poet feels that there may be truth in "The Rhapsody in Blue," but is not sure, so, to prevent a charge of Victorianism being levelled at him by the critics, he plunges his muse (!) in the same stream. That is all the proof we need of spurious art; the true artist is not concerned with fashion; his sense of values is fool-proof and unassailable.

T. S. Eliot the Stravinsky of poetry, of course is the fountain from which flows the flood of modern poetry. It all began in

1917 with the publication of "The Love Song of J. Alfred Prufrock." Here is a sample:

And indeed there will be time
To wonder, "Do I dare?" and, "Do I dare?"
Time to turn back and descend the stair,
With a bald spot in the middle of my hair—
(They will say: "How his hair is growing thin!")
Do I dare
Disturb the universe?
In a minute there is time
For decisions and revisions which a minute will reverse.

There is not a poetic idea in the poem. The rhyming is amateurish, and there is the essential modern ingredient of complete incongruity. Neither "Mr. Prufrock" nor his imaginative creator need be concerned about disturbing the universe; it has withstood even greater folly.

In *Aspects of Modern Poetry** Miss Sitwell in her capacity of critic, quotes from *New Verse* a poem entitled "Sliding Trombone"—as if the title were not enough,—some lines which should serve as a warning:

I have in my belly a little agricultural machine
That reaps and binds electric flex
The coco-nuts thrown by the melancholy monkey
Fall like spittle into the water
Where they blossom again as petunias
I have in my stomach an ocarina and I have virginal faith
I feed my poet on the feet of a pianist
Whose teeth are even and uneven
And sad Sunday evenings
I throw my morganatic dreams
To the loving turtle-doves who laugh like hell.

We'll say they do!

In the same volume is this priceless treasure:

Volutes of molumn whorl
toward daos
Abra cadr (a) is
mnemonic lozenge
To thy foal's limple doubt
song unresolved
From Egypt Dædalus unfurl
past glowgold sluices of the Sun
Flown focus grown slowson palpate
Vulnerable to his firm feel.

Were it possible to treat the last two quotations seriously, it would be easy to fix the source of inspiration, albeit the "poems" are by different perpetrators. In the ideal state, authors, publishers and sympathetic critics of such drivel would be given varying terms of imprisonment the longer terms going to the aiders and abettors,—the publishers and friendly critics. In the last quotation the bracketed "a" and apostrophe "s" in "foal's" are childish conceits, for they cannot affect what is rubbish from its inception. Yet there are small classics of nonsense, such as, for instance, Lewis Carroll's:

* "Aspects of Modern Poetry" by Edith Sitwell (Duckworth) 8s. 6d.

And now if e'er by chance I put
 My fingers into glue,
 Or madly squeeze a right-hand foot
 Into a left-hand shoe,
 Or if I drop upon my toe
 A very heavy weight,
 I weep, for it reminds me so
 Of that old man I used to know—
 Whose look was mild, whose speech was slow,
 Whose hair was whiter than the snow,
 Whose face was very like a crow,
 With eyes, like cinders, all aglow,
 Who seemed distracted with his woe,
 Who rocked his body to and fro,
 And muttered mumbly and low,
 As if his mouth were full of dough,
 Who snorted like a buffalo—
 That summer evening long ago
 A-sitting on a gate.

The difference between these two types of nonsense, besides the one of consciousness and unconsciousness, is not a difference between yesterday and to-day; no question of technique *need* be involved; it is the simple difference between health and disease.

Even the critics seem unaware that "private" poetry cannot be high art. We insist again that only a universal poetry felt with intensity by a master of the simple form can claim to be art. How should we be interested in the vaporous versifications of "arty" scribblers whose only claim to attention resides in an ability to hoodwink the publisher's reader? Poetry presupposes a spiritual clairvoyance of a kind we cannot associate with the effeminate lisps of our precious ones. In his introduction to the "Faber Book of Modern Verse" the Editor, Mr. Michael Roberts says, appositely enough, that indifference to modern verse is because "it seems private and incomprehensible." Precisely. For the same reason it fails as poetry.

But the word "modern" is somewhat misleading. There are contemporary poets, as there are contemporary musicians who are not side-tracked into wordy jungles. Nature has seen to it that where the counterfeit is the genuine is not far away. Among the moderns who have at least upheld the genius of the English poetic tradition are W. H. Davies, G. K. Chesterton, Herbert Palmer, "A.E.," Yeats, W. J. Turner (our musical contributor), Arthur Edward Waite (whose name as a poet should be as familiar as it is in the occult), John Masefield, Housman, Sir William Watson and a few others. These names are well-known, while those of the majority of the hip-squirmlers are unknown. But there are unknown names right in the tradition,—young W. H. Hodgson for instance. Hodgson was killed in France in 1916, two days after writing a most remarkable poem steeped in a pre-knowledge of impending death. He was the son of the Bishop of St. Edmundsbury and Ipswich, and was only twenty-four when he died. The poem* consists of three stanzas, the following being the last:

I, that on my familiar hill
 Saw with uncomprehending eyes
 A hundred of Thy sunsets spill
 Their fresh and sanguine sacrifice,
 Ere the sun swings his noonday sword
 Must say good-bye to all of this—
 By all delights that I shall miss,
 Help me to die, O Lord.

It approaches sacrilege to compare such a fervent, prose-defying acquiescence to the Divine Will with the spineless vapourings of friend Prufrock. Hodgson's verse defies the efforts of the paraphraser; his words mean so much more than they say; the constriction of the throat which accompanies them,—whatever may be the tiresome explanations of the psychologists,—is nature's aid to the poet and his art; without it we could not see what he saw, feel what he felt, nor participate in his humble thankfulness for the prolific extravagance of the Divine Majesty. In a court of law, Mr. Prufrock's trouble would have to be written on a slip of paper and handed to the judge; the trouble is the poem and it is reducible to one word.

The author of a "modern" piece may, or may not, have liberated himself in the process, but until he succeeds in liberating me, he is not an artist. And until he fully realises that not a single reader should be expected even remotely to be interested in the author's real or alleged states of consciousness—or perhaps unconsciousness,—he has no right to presume to take up one's time and money. I may experience liberation by hearing a well-loved piece of music, verse, or of prose,—I may experience it through a thousand and one things. In the words of our American cousins, "So What?" Does no one else then experience these things? Of course they do. Then I have no right to advertise the fact that I have just caught up with the majority until I can add something of my own to it in such a way as to re-create the whole experience plus an added contribution which will enable the reader to live again something which he never hoped to re-capture. That is essentially the business of the poet. The living poets who are able to do it can be numbered on one hand. The donkey is an object of universal derision, whether as God made him or disguised as a man. Forced into a corner, the intellectual or mystical hypocrite (whom God preserve for our future delectation) would simper some fatuous nonsense about the necessity of loving all of God's creatures. It took the artistry of G. K. Chesterton to tell us something about the donkey that we never even suspected:

When fishes flew and forests walked
 And figs grew upon thorn,
 Some moment when the moon was blood,
 Then surely I was born.
 With monstrous head and sickening cry,
 And ears like errant wings,
 The devil's walking parody,
 On all four-footed things.

The tattered outlaw of the earth,
 Of ancient crooked will;
 Starve, scourge, deride me; I am dumb,
 I keep my secret still.
 Fools! For I also had my hour;
 One far fierce hour and sweet;
 There was a shout about my ears,
 And palms before my feet.

The great secret of the donkey is such an extraordinary imaginative feat we can only conclude that it was whispered to Chesterton by some beckoning of the artistic daemons which hedge the artist around. The argument that at best the appreciation of art is only a synthetic spiritual state and very far away from the serenity of the pure mystic may be true enough, but it at least provides many stepping stones toward that state of total and permanent liberation which we are assured is attainable. Mud and straw make serviceable bricks and I am in no mood to

* Quoted by Herbert Palmer in *New Britain*, Dec. 6th, 1933.

look askance at *Childe Harold* because Byron left his wife, at *The Ancient Mariner* because Coleridge took a little opium or at the output of Burns' because he upset the Scottish Presbyterian conscience. I have heard the *Secret Doctrine* denounced on no better grounds than H.P.B.'s enjoyment of a smoke! What fools we mortals be! The imagination of the poet is the mirror he holds up to nature. That mirror will only reflect what cannot be seen with the naked eye, that which, being translated into artistic symbols strikes its own harmonic in our scale of feeling. Trouser-bottoms, pianists' feet, bald pates and the rest of the childish paraphernalia comprising the poor analogical stock-in-trade of the modern versifier deludes him into imagining himself to be an observant fellow. For, truth to tell, the poet need not be too observant. He can afford to leave hum-drum details to those lesser spirits, the prose writers. That, of course, is why so much alleged poetry is in these days written in blank verse. It is not poetry at all. It is prose, usually very bad prose that would not find a publisher were it honest and plainly told. The poet is a freeman of the universe with correspondingly large ideas, and a passport already viséd for Sirius. Unlike those modern ninnies who prate in bad verse of the merits of engines and airplanes, he has seven-leagued boots which disdain such infantile travel. It was probably a coster's barrow laden with cabbages that took Chesterton in one stride through two thousand years back to Palestine, mingling with the crowd and standing on tip-toe with straining neck to catch a glimpse of the Son of Man and that proud donkey.

Yet, with the whole of the cosmos to wander in, he is, fortunately for us, condemned to play his new tune, to record his new fact on a universal instrument the lowest note of whose compass reaches to the lowest man. No response from the instrument, no new tune. It will not respond to the bizarre; the sound is choked as soon as it is uttered, like the pizzicato of the composer who would turn a whole orchestra into a banjo; the vibrations are not long enough to reach the heart, neither will they wander in widening eddies down the ages.

Instinctively we feel that the modern poet's appeal to trouser bottoms is a trick; and nature will not be tricked. We feel that the perpetrator is tricking a sophisticated dweller in Mayfair into exclaiming "My dear, I've found an excruciatingly priceless poet; he has such odd fancies, don't you know," or something equally puerile. The plain man whose only judge in the matter is an instinctive realisation of beauty does not fall for such stuff. He senses the fraudulent with greater ease than the practised critic, and for a very good reason. I cannot detect your onion course if I've had garlic myself.

An elevated imagination, the hall-mark of the true poet, is a form of intoxication. The greatest artists in poetry (or in any other sphere for that matter) obtained their effects by the recognisable spiritual quality of their imagination. Such men could, quite literally, get drunk on a small glass of wine. It would not require long study to discover that the artists (quite rightly so-called) who could only attain to the imaginative and creative state by drugging themselves with alcohol or narcotics obtained a purely sensuous effect. All the same, we should have to be wary of that lying jade, history. There is no doubt at all that De Quincey could only imbibe the very minutest quantities of opium; the accounts of his opium-eating are greatly exaggerated, and by none so much as by himself.

Poetry is rich—naturally,—in mystical thought. The quiet,

bird-like song of W. H. Davies is too naively nature-loving to please the moderns. Yet Davies is in direct descent from Herrick. Listen to this :*

This is the hour of magic, when the Moon
With her bright wand has charmed the tallest tree
To stand stone still with all his million leaves!
I feel around me things I cannot see;
I hold my breath, as nature holds her own.
And do the mice and birds, the horse and cow,
Sleepless in this deep silence, so intense,
Believe a miracle has happened now,
And wait to hear a sound they'll recognise,
To prove they still have life with earthly ties?

or John Masefield's testament of faith:

"I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh-disguise,
Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the road again.

Such is my belief and trust;
This hand, this hand that holds the pen,
Has many a hundred times been dust
And turned, as dust, to dust again;
These eyes of mine have blinked and shone
In Thebes, in Troy, in Babylon."

Now despite the fact that many poets beside Mr. Masefield have propounded occult truths in their poems, such truths do not necessarily constitute high art. For the purpose of art is not to instruct. It is amazing that such a commonplace needs to be stressed. Failure to recognise it accounts for the rubbish which passes for art and for serious criticism. It reminds me of the story of the girl who wore glasses. She became very sensitive about it and decided to get along without them. She managed it very badly. But to convince her friends that she really could see quite well, she secreted a pin in the trunk of a tree, and then defied them to locate it, averring that she could see it quite well. None could see it, whereupon the young lady fetched it and, holding it triumphantly aloft, tripped over a cow! The critics have secreted a falsity into their code, and, bowing gracefully to the appreciative intellectuals, fall rather less gracefully over the obvious. The obvious is that art is not educative, it is perceptual. It has nothing to do with the intellect; it is emotional. It does not belong to the brain; it is of the soul. For that reason, Wagner is not in the first rank of musicians. He held certain concepts of life which he tried to teach in music. When Wagner is assigned to his proper place in the musical hierarchy we shall have a sign that the despised emotional values are at last on a rising market. The layman, in his choice of poetry is no more obliged to have a technical knowledge or to hesitate in his declaration of allegiance, than in his reaction to music he need heed the ponderous absurdities of the musicologists. A fine thing, indeed that we must take an opinion from another when by tortuous paths in life after life we have attuned our clay-clad sounding-board to the cosmic lyre. Nor let the intellectual be too ready to brand such an attitude as a form of snobbery. The question at last is one of values. In the face of the truth that Spencer taught

* From "The Magic Hour" by W. H. Davies (Jonathan Cape) London.

us we are able to place the bald spot, the feet and the trouser-bottoms in their correct categories :

So every spirit, as it is more pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and it more fairly dight,
With cheerful grace and amiable sight.
*For, of the Soul, the body form doth take
For soul is form, and doth the body make.*

So that when a poet appears we have to enquire with Emerson whether he be a contemporary or an eternal man? And to be the latter he must have eternal virtues and eternal values. Trouser bottoms were unknown to the ancient bards and Mr. Wells has no place for them in "The Shape of Things to Come." Clearly, they are contemporary gadgets. The poet is born and speaks from soul to soul. When we must read him with a dictionary of English usage close at hand, and he must again explain himself in prose, he has nought of value to say. Palmer and Davies, Yeats and Turner are poets and there are a few others,—but only very few. The rest are contemporary men. But confusion becomes worse confounded when one modern poet essays to "explain" another as does Miss Sitwell in the book already referred to. *The Wreck of the Deutschland* is a poem by Father Gerard Manley Hopkins. The title tells us that it is a story; a programme piece and therefore belongs in the romantic school. But its treatment is in the modern method. Judged from any standard it is not entitled to the label "great" as is asserted by Miss Sitwell. So we see that a modern poet attempting to explain another modern poet is immediately at a disadvantage. The "rights" of the intellect are inferred, and the standard of values is suspect. Here is the first verse :

Thou mastering me
God ! giver of breath and bread ;
World's strand, sway of the sea ;
Lord of living and dead ;
Thou hast bound bones and veins in me, fastened me flesh,
And after it almost unmade, what with dread,
Thy doing : and dost thou touch me afresh ?
Over again I feel thy finger and find thee.

Now for Miss Sitwell's "explanation" of the technique involved. Says she : "In this passage we have the huge primeval swell of the sea, with its mountain-heights and its hell-depths, we have movement before life began conveyed by technical means." After more dope of a similar kind we are further instructed : "After this comes the heaving line 'God ! giver of breath and bread' ending with the ship poised on top of the wave. This last effect is caused by the assonances of 'breath and bread.' The sound of 'breath' is slightly longer, has slightly more of a swell beneath the surface than 'bread' because of the 'th.' This pause on the top of the wave is followed by the gigantic straining forward of the waves in the line 'World's strand, sway of the sea,' an effect that has been produced by the strong alliterative S's, reinforced by the internal R's of 'World's strand,' followed by the internal W of 'sway.'"

Now what would the plain man's reaction to Hopkins' verse be? First he would realise that a story in verse should explain itself. If it doesn't, it is either a bad story or a badly told story. It should not need analyses. This one does. That fact is apparently recognised both by the author and by Miss Sitwell.

The first two lines are ancient facts given out once more without any added power or artistic strength. The third line is very, very, weak and conveys nothing poetical to the mind. The sea does not, never has done, and never will, sway ; it rolls. Swaying suggests a forward and backward movement in short periods of time, much shorter than the time taken up in the ebb and flow of the tide, which of course is not meant. The fourth line is trite. The fifth is a perfectly good line. The sixth is not true. The eighth is incongruous ; the eye, maybe ; the finger, definitely not. The alleged "huge primeval swell of the sea" exists not in the poem ; merely in Miss Sitwell's misconceived evaluation of it. How it is possible to maintain that the perfectly straightforward and unimaginative line, "God ! giver of breath and bread," "heaves"—but these moderns are always heaving at or about something,—I don't know. As for imagining that the same line carries with it the picture of a ship poised on top of a wave, that is a feat only possible to the moderns themselves. And when we arrive at the alleged cause of the alleged effect of the breath and bread business, it is time to call a halt. Patience can no farther go. So we leave Miss Sitwell to her meditations on internal R's and W's. Shipwrecks are not poetical subjects. They, too, are contemporary things so far as art is concerned. The choice of subject is not without significance. The difference between the wreck of the *Deutschland* and the other wrecks who moan out Manhattan Blues is one merely of degree.

Poetry more than anything else keeps us young. Come what may, I am never so hemmed about that Gray's *Elegy* cannot calm and liberate a despondent spirit. The poets are the great doctors. They are like those mothers who in order to quiet a troubled child take out a Noah's Ark and parade before an astonished gaze such wonders as never were. There can be no umpire of taste. It is a misconceived service that the critic would do us when he undertakes to educate us in the appreciation of new art. Ernest Newman's idea that "music is good in proportion as it adds something to our knowledge of life" sounds well enough to impress, but it is founded in falsity ; it is a foal bred in the same stable as the dictum of Mathew Arnold,—"it is by a large, free, and sound representation of things, that poetry, this high criticism of life, has truth and substance." Such a belief will fall away before the advancing enlightenment of the New Age.



THE EVOLUTION OF INDIVIDUAL LOVE

—(continued from page 33)

principle leads to another kind of rule, prepared in the European evolution in the stories of knighthood, and in the poems about the birth of individual love. This evolution, which is the evolution after Christ, is not yet finished, but goes on and will create a new form of society which is not based on blood relationships preserving wisdom and traditions, but on the fact that the individual, and individual groups of people, meet each other in such a way that they can see their mutual value, which is open to them who love each other and is hidden from them who have no power to see its value. This Christian love does not make us blind. On the contrary it makes us more awake—more observant—more able to see, so that the value of the personality appears to those who have this love but still remains hidden from those who are still in an earlier state of evolution.

Lourdes—What and Why

(Continued from the October issue)

by Robert E. Dean

V

WHAT really happens at Lourdes can and will be stated in one short paragraph. Yet, before doing so it is advisable to briefly mention and emphasise certain other basic esoteric and occult principles in order that the rationale may then become clear even to those unfamiliar with any of the principles of Occultism itself.

It is now generally recognised that there are four general means or agencies by which bones are knit, wounds are healed, or any illness or affliction of the physical, psychic or spiritual natures of Man are normally healed over varying periods of time ; periods which will and do vary in each individual according to the impurities of that individual's several bodies.

These four agencies are Mineral (such as various forms of soils, stones and metals), Vegetable (such as herbs, roots and seeds, Animal (parts and organs of animal bodies), and the Human (in reality a manifestation of the Universal Force), the latter being evidenced either by a word or words or the more direct action and reaction of the Will—the Mind. It is apparent that the three agencies first mentioned play no part in what happens at Lourdes.

In connection with the action and reaction of the Mind, it must be mentioned that a normal human being is possessed of various forces which the words "mental" and "physical" fall far short of even partially describing. Among the more important of the "mental" forces are the sympathetic and antipathetic, the dynamic, the magnetic and the occult, all of which are closely allied with and in fact often merge into the "physical" forces, and vice versa. These potencies have their own individual but sometimes indistinguishable mechanical, physiological, ecstatic, clairaudient and clairvoyant phenomena, now regarded as perfectly "natural," even by exoteric science, and certain of which play an important part in the question to be considered.

Yet, instead of the beneficent, healing results usually attributed to and expected of the healing agencies which have been mentioned, directly opposite effects may be and in fact often are produced by the same agency or agencies when either carelessly or deliberately misused ; the same means used to effect the cure may, due to the fact that every atom and every molecule comprising all substances are both Good and Evil, Life-giving and Life-destroying, produce the disease or affliction ; instead of bringing life-giving virtues it may be made, through Black Magic or other improper use, to bring death-dealing forces. Some of the recent disastrous experiments with X-rays, radium and diathermy are definite and striking examples of this, while one need not be reminded of the vast potential difference between a blessing and a curse !

Now, in addition to what has already been said concerning the basic atomic structure both of man and his etheric double, it would be well at this point to mention certain other characteristics of man's visible body, that one will be better enabled to

follow the later direct explanation of the *why* and the *how* of the true miracles of Lourdes.

The physical body of man is deemed to be composed of several separate and distinct subdivisions, each with a number of combinations within its own limits. The more important of these as directly concerns this discussion are the forms we know as "gaseous," "liqueous," and "solid," all of which are of course permeated by the universal, all-pervading Æther. All of these forms are entirely capable of passing downward into the denser forms and in fact do so pass, normally at a rather slow rate of speed (to rebuild man's physical body once in seven years). Inversely, the denser, grosser forms can and do also pass upward through and into the ever higher, more gaseous forms and eventually out into the great Life-stream.

Steam, water and ice are reasonably accurate examples of these three important forms, and we are all familiar with the fact that ice, water and steam are but varying forms of the same basic thing—a certain combination of the two elements, hydrogen and oxygen.

The etheric double is of the same general composition as the physical body, yet in a much more gaseous state, as has been mentioned, but this fact must be emphasised. And it is by means of this etheric double that the Life-force (sometimes termed *Prana*) travels along the nerves of the physical body and thus enables them to act as the carriers, or in reality the messengers, of motor force and of sensitiveness to external impacts. The powers of thought, of movement and of feeling are not resident in physical nerve-substance ; they are but activities of the Ego manifested through the etheric double.

It is also now generally recognised that nothing, whether it be in essence spiritual, psychic or physical, can come into existence from nothing. This truism was in fact known ages ago by the ancient philosophers of Alexander and of Greece, and was later expressed by the maxim *Ex Nihilo Nihil Fit*, or "From Nothing Nothing Is Made."

Nothing, then, is either created or destroyed ; it is but transformed. Nothing can of its own accord manifest itself in the Universe—from a complex planetary world to a vague, fleeting thought—that was not already within the Universe ; everything on the subjective plane is an eternal IS, as everything on the objective plane is an EVER-BECOMING because it is by its very nature only transitory.

Thus the entire cosmos must necessarily exist in the most minute detail in the One Source of energy from which all energy and all matter emanates. On the cosmic plane this energy or force is the source of all manifestations such as heat, light and sound ; it is the "spirit" of electricity, which is in reality the Life of the Universe. As an abstraction it may be called the One Life ; as an objective and evident reality it may be spoken of as a septenary scale of manifestations, beginning at the upper rung with the one Unknowable Causality and ending as the unceasing motion inherent in every atom of every form of matter.

All the operations of so-called "Nature," from the falling of a drop of rain to the birth of a child, are normally so regular in their action and in their production of physical results that we ordinarily give them little consideration. We are satisfied to call them simply the workings of the laws of Nature and to give them no further thought. This, however, is not satisfactory, especially to students of Occultism, who unerringly feel that Man himself participates in virtually all of these mysterious processes without realising it, particularly where Man himself is concerned, for Nature works in and through his body whether he works with it or against it. That he usually attempts to work with it where his own personal interests are concerned does not alter the fact that such a premise is correct, as will later be shown.

There is no question but that some type of force or energy is necessary in all operations of Nature, whether that operation be the falling of a drop of rain, the birth of a child, the disappearance of a tumor or the knitting of a broken bone. *Æther*, the substance composed of infinitesimal myriads of minute atoms and which permeates all space as such, is the quintessence of all energy, and to this Universal Agent composed of many agents (atoms) and manifested in varying forms of what we call electricity, is due all the evidences of energy in the spiritual, psychic and material worlds.

Electricity as commonly evidenced is more than merely motion; it is also *matter*, for it is well-known that force is nothing without mass; and, inversely, there can be no mass without force—the forces causing the cohesion and adhesion that results in the mass itself. Yet, heat, light and electricity are themselves more properly but the shadows of matter in motion—supersensuous states of matter whose *effects only* we are able to recognise; which is only to say that electricity itself is but a supersensuous, highly volatile form of matter.

It is well-known that all mental activity is inherently electrical; the minute electrical impulses of the human brain have in fact been tapped, measured, magnified to the volume of crashing thunder, and even graphed. The graph of an epileptic during a seizure is a highly-erratic zig-zag of abruptly rising and as abruptly descending peaks and valleys, visible evidence of the tremendous electrical hurricane taking place within the skull of the poor unfortunate.

It has heretofore been stated that only two factors are really involved in the seemingly miraculous occurrences at Lourdes—the *subject*, or the real composition of the human body, and the *method*, or the means by which the structure or composition of the body is altered so as to heal organic physical defects and organic physical afflictions.

It has also been pointed out that there is basically but *one element*, termed *Æther*, itself composed of an infinite number of atoms which are in constant vibration and to which is due all Action and Reaction, all Cause and Effect, all Life and all Death; that all objects, animate and inanimate (particularly Man) are possessed of an etheric double which is an exact duplicate of the evident physical body and is composed of the same basic substance as the physical body but in a much more vaporous form, as steam is to water; that electricity as we commonly know it is not only motion but is also a form of Matter and that all mental activity—every thought and every impulse of the human brain—is inherently electrical; further, that nothing comes into being from nothing and that no form of matter can be utterly destroyed, but that its atomic structure is merely changed from one form

to another. With these facts in mind we are now ready to answer the question "*what happens at Lourdes, and why?*"

In view of the rather numerous but wholly necessary Occult principles which have been mentioned and the summary which has just been made, the answer should not prove difficult. It will first be briefly stated, and then elaborated upon in due course.

VI

All mental activity being basically electrical, the inherent power of the human Mind itself is the electrical force which but condenses (as steam condenses into water) the highly vaporous atomic *Æther* of the etheric double into the denser atoms and molecules of the physical body to provide osseous material for the creation or knitting of bones or the new flesh necessary for the healing of sores or afflictions of a similar nature where firm tissue replaces diseased.

And, as has been mentioned, that which Creates can and also does, Destroy. Therefore, it is this same Force which on the other hand disintegrates tumors (as water vaporises into steam), cysts and other excessive and diseased growths both unnecessary and undesirable for spiritual and physical well-being.

In other words, the intense concentration of the Mind of the afflicted person himself or another directly and deeply interested in him and his welfare, exerted over a usually long period of time, induces in and about the afflicted area an electrical field which, if and when the necessary potential is reached, makes possible and itself brings about a sudden alteration of the basic atomic structure of the physical body within that area; it does not create firm flesh or bone from nothing, and neither does it disintegrate diseased flesh into nothing—for nothing can be brought into being from nothing or from nowhere, and neither can anything be utterly destroyed.

There has in each instance been but an alteration of the basic atomic structure within that specific area, evidenced on the physical plane by a precipitation of bone-structure or firm flesh from the etheric double (which in turn drew from the basic atomic substance, *Æther*), or on the other hand a disintegration of diseased flesh by what may be termed "vaporisation" into the more gaseous form of the etheric body and so by ascending stages entirely out of the field of both the physical body and the etheric double itself.

What has heretofore been quoted and specifically pointed out in the exoteric explanation of the miracles of Lourdes given by the Presiding Officer of the Lourdes Medical Bureau, Doctor Auguste Vallet, can now be recognised; that this Action and Reaction, Precipitation and Disintegration as herein occultly explained in a rational manner is not "a suspension of the laws of Nature," but merely reactions in accordance with the immutable laws of Cause and Effect, in fact induced or brought about by "the intervention of a principle or agency (the little-realised actions and reactions of the human mind) which has (can have) control at will over those laws," but not to suspend them—to make them fully operative, as they were and are normally intended to be.

This may quickly be proven by pointing out that those Initiates who through the ages, and even now, were and are by virtue of their knowledge familiar with these effects of the Mind over the physical Body and put the principles into practice in the form of White Magic, have never suffered even slight inorganic

ills of the body, much less become such pitiful specimens of organic dis-ease as appear at Lourdes in such ever-increasing numbers.

Doctor Vallet, in his well-reasoned exoteric explanation which has heretofore been quoted, also stated that "That (agency which has control at will over those laws) can only be the Author of Nature, upon whose absolute Will the laws depend for their existence and function. The Author of the laws of Nature is God. Logic, therefore, forces us to admit that the cures at Lourdes are brought about by a direct intervention of God. . . ."

It is a truism that there is and can be no Cause in the manifested universe without its corresponding Effect, in either Space or Time; nor can there be an Effect without its primal Cause, which itself must owe its existence to a still higher one until the final, initial, Absolute Cause is reached.

Occultists usually term *Fohat* the personified, electric vital power and the transcendental Unity of all cosmic energies, on both the unmanifested and the manifested planes. This electrical action resembles on an immense, incomprehensible scale, that of a pulsing, living Force created by Will and Mind; particularly so in the numerous instances (as in the miracles of Lourdes where the subjective reacts upon the objective—the Mental reacts upon the Physical.

Fohat is not only the definite symbol and embodiment of that Power, that Unity and that Force, but is also considered as an Entity—the Supreme Entity directing and governing all the actions and reactions of "Nature" upon all planes, particularly those with which we are most familiar—the Cosmic, Terrestrial, and Human.

This Supreme Power, Unity and Force is in fact that "Author of the laws of Nature" usually termed God, yet it is *not* in reality the personal God of Genesis and of the ancient Hebrews, but the manifestation of that Highest Absolute Cause above and only evidenced through him, as the Jehovah of Genesis is deemed to have been but one of a number of like *Elohim*, or lesser gods. (Gen. 1 : 26, 3 : 5, 22)

In view of the esoteric explanation which has been made, one may now readily understand even the true "miracles" of Lourdes, and especially does the rationale of those cures which have been specifically mentioned become plainly apparent; of Mme Augustine Augult relieved of an immense fibroid tumor; of Mlle Elisabeth Delot healed of cancer of the stomach; or seven-year-old Henri Mieuzet cured of tubercular peritonitis; of Pierre de Rudder healed of a compound fracture of the tibia by the instantaneous creation of three centimetres of bone; of Marie Lemarchand relieved of tubercular sores on face and leg, and of Gabriel Gergam cured of organic paralysis and certain other afflictions.

The cures most often reported and certified by the Medical Bureau are those involving the instantaneous growth of firm tissue, the swift knitting of broken bones, the immediate disappearance of cysts, sores and tubercles, and the cure of blindness, paralysis and deafness.

The specific cases mentioned are probably the most dramatic instances of those more often experienced, as well as being so fully verified that there can be no doubt of their authenticity. They were also chosen from the many available in the records of the Bureau because each in some particular manner involves

principles pertinent to facts deemed worthy of mention in this discussion.

Those of Mme Augult, Mlle Delot, Pierre de Rudder and Marie Lemarchand require no further consideration, as each of these may be rationalised by either vaporisation into or precipitation from the etheric double of the physical body in the manner previously explained. However, the cases of Henri Mieuzet and Gabriel Gergam seem peculiar in some respects and must be further considered.

These two cases were specifically mentioned as those most often cited in refutation of the theory that the cures of Lourdes were and are "faith-cures" or "mind-cures" in the sense that these words are ordinarily used, it having been urged that a seven-year-old boy is deemed incapable of even making an attempt at psycho-therapy, while Gabriel Gergam was brought there against his will, with no faith in a Supreme Being, and immersed in the *piscines* over his protests.

These two cures, which outwardly seem to have nothing in common, are nevertheless entirely similar insofar as the actual *cause* of each is concerned. That underlying cause will become apparent upon referring to the general explanation heretofore made: ". . . the intense concentration of the Mind of the afflicted person himself or another directly and deeply interested in him and his welfare, exerted over a usually long period of time, induces in and about the afflicted area an electrical field. . . ."

The sometimes unbelievable influence which the Mind of one individual may exert over the Mind (and through it the Body) of another is too well-known to warrant other than passing mention, and the point here involved is that the *wife* of Gabriel Gergam was an exceedingly devout member of the Church. She very naturally had a deep and abiding interest in the welfare of her afflicted husband and, over a considerable period of time had undoubtedly been concentrating all the power of her mind upon his ills and exerting all the influence of her will in an attempt to relieve him of those ills—hence the result. Self-preservation is the first and strongest law of Nature, and Gabriel Gergam himself at no time really and seriously objected to being cured; his sub-conscious mind was in reality co-operating with the more active and more apparent efforts of his good wife.

It is undisputed that the other case under discussion, a seven-year-old boy named Henri Mieuzet who was cured of tubercular peritonitis, was himself incapable of voluntarily exercising his mind and his will to such an extent as would induce the results evidenced. Positive information concerning the then nearest relatives of the boy is not available, but a consideration of the results themselves leads to the inevitable conclusion that *there must have been someone*—a mother or a father, or both, and probably other near relatives—so deeply concerned over his affliction and so interested in his welfare that their minds continually dwelt thereon, and that to her or him or them is in reality due the direct credit for his cure.

The Medical Bureau at Lourdes is not interested in the study of psychic forces involved in any of the cures occurring there. This attitude seems unfortunate for Science itself, as these forces concerning which we really know but little are definitely the manifestations of the Realities now but newly glimpsed and so impartially realised by exoteric science, but which were undoubtedly known to and understood by the Initiates many centuries ago as but a form of White Magic.

A thorough consideration of such factors as the religious faith and denomination of the afflicted individual, his own prior mental attitude and that of his near relatives towards his affliction and towards psychic forces in general—in fact his entire past life and general background as well as the specific details and duration of his ills—all considered in the light of general Occult principles and particularly those more directly connected with the healing of the physical body, would not only prove the accuracy of the theories herein advanced but dash the scales of sarcasm from the eyes of many who are so prone to scoff at such plainly apparent evidences of the close connection between not only the Universal Mind and the Universal Body, but Man's own Mind and physical Body, as proven by the immutable laws of Action and Reaction.

It is not necessary for any reason connected with this discussion to consider why any of the specific cases mentioned here were originally so afflicted, or in fact why any person may either be or become inorganically or organically afflicted. Yet, it will be wondered why, of the ten thousand pilgrims seriously crippled or organically afflicted who journey to Lourdes each year, only approximately one hundred and fifty profess themselves to be cured, and of these only ten are eventually certified to have in fact been "miraculously" healed. This question can also be logically answered, with one or a combination of two alternatives; every afflicted person, not only at Lourdes but elsewhere, remains so for one or a combination of two reasons.

It has previously been mentioned that the authorities of the Church have always emphasised cures of the *soul* rather than of the physical body—that all pilgrims are strongly advised to pray for spiritual purification and perfection rather than physical bodily healing. This is exceedingly wise advice, for "AS ABOVE, SO BELOW," both exoterically and esoterically; both religiously and occultly.

Like produced like; a healthy soul tends to result in a healthy body. Certainly not without a soul which is at peace and "healthy" in every sense of the word can there be possessed by any individual anywhere a physical body which is truly healthy. And, occultly, not without a pure etheric double can there be a pure, healthy, unafflicted physical body. Not only must the soul be purified by *sincere, subjective prayer*; the etheric body also must first be cleansed of impurities by inner meditation in order to make possible the precipitation from or vaporisation into it which results in the cure of both inorganic ills and organic afflictions.

The other reason why many of the ten thousand there and the millions elsewhere remain uncured becomes immediately apparent upon a consideration of the principles of Karma, which not only recognises that Man treads many rounds of births and of deaths in order that he may have ample opportunity to attain spiritual perfection, but that as a free moral agent the dereliction of past lives are weighed against him in the present life and he is rewarded or punished accordingly. He therefore remains uncured either to impress upon him certain spiritual or moral lessons which he has heretofore ignored or failed to sufficiently realise, or as a punishment for some past transgressions.

That in one or sometimes a combination of these two reasons lies an accurate explanation of why so many remain unhealed may be amply proven by one particular point. The most serious of what are politely termed the "social diseases" is much more prevalent throughout the world than is commonly supposed. Of the organically afflicted who journey to Lourdes

each year, fully half are suffering from some eventual manifestation or complication of this particular disease. The "miraculous" cure there of one of these is so exceptional as to lead to the inevitable conclusion that that individual was originally an innocent victim of the malady—one who became infected through no real fault of his own but as the real transgression of another. For that reason he truly deserved to be and, the other conditions heretofore mentioned in connection with cures being present, was in fact relieved of the affliction.

It is anticipated that neither exoteric religion nor exoteric science will agree with the esoteric and occult principles only briefly mentioned herein by way of explanation of what happens at Lourdes and why. They have in fact never agreed with those principles, and it is probably well that they do not do so now, for at the present time it is neither advisable nor safe in any way for mankind in general to be familiar with the many possible uses of these mighty forces and how they may be adjusted so as to react upon physical objects of every nature.

The danger lies in their indiscriminate use—in the selfishness of mankind and his absence of self-control, as in the case of the ancient Atlanteans who but brought about their own destruction by the use of such principles wrongfully employed by them as Black Magic.

When Mankind is spiritually ready and can be safely entrusted with these edged instruments which can and do not only bring Health and Life but Disease and Death, exoteric Science itself will by the Masters be permitted to suddenly "discover" what really happens at Lourdes, and *why*.

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"These the Days Appointed from Above"

by Thales II

MORE than twenty-six centuries ago there lived, in the obscure Greek province of Boeotia, an humble husbandman-poet known simply as Hesiod. While not so widely read as the works of Homer, who lived a century earlier, he is acknowledged to be both the father of Greek didactic poetry and the author who, in his "Theogony," first systematized the genealogy and generations of the numerous Greek gods.

His earliest known poem, the justly famous "Works and Days," is interwoven with mystic allegory and altogether forms both a shepherd's and a farmer's calendar. The first portion is principally an injunction to honest labor and dissuasive of strife and idleness, and the second consists of hints and rules of husbandry.

The third portion of this ancient and intriguing composition, commonly known simply as the "Days," is a revealing compendium of the fortunate and unfortunate days of the month as they were then deemed to affect husbandry and agriculture. While a few of the days were based upon some connection with certain of their gods and goddesses, the majority were considered either fortunate or unfortunate because of the lunar influences deemed to be effective at that particular time of the month. As the influence of the moon upon all manner of things has long been one of the principal tenets of Astrology, this particular portion of the composition detailing the beliefs of the ancient Greeks proves of interest even now, at a time when skeptical Science is beginning to admit there "might be something in it," after all.

The ancient Greek year was soli-lunar, the year itself being arranged in accordance with the sun but the months in accordance with the moon. There were twelve lunar months, of alternating 30-29 days each, intercalary days being added to the lunar year to reconcile it with the solar. A month was divided, not into quarters (weeks), but into "thirds," which were termed "waxing," "central," and "waning," to correspond with their particular classifications of the phases of the moon itself. The terms "first," "second," and "last tenth" were also used to designate the three ten-day periods.

The technical reckoning and designation of the days was "First," "Second," "Third," etc. through the *first tenth*; then the "First," "Second," "Third," etc. *after the first tenth*, which was through the twentieth day. Then, by a curious inversion, the following nine or ten days (as the case might be) were designated as the "Tenth," "Ninth," "Eighth," etc. *of the wane of the moon*, which of course made the day designated as the "First" properly fall on the first day of the new lunar month.

These technicalities in regard to the designation of particular days have been taken into consideration, and proper corrections have been made. In the verses which follow (Elton's version in rhymed pentameters), the terms "thirtieth," "first," "fourth," etc. are the usual designations with which we are familiar.

Slavery was common in ancient Greece, and the poem opens

by charging the master with responsibility also for seeing that his slaves (who were usually captives of some foreign nation, and therefore unfamiliar with the Greek pantheon) properly observed these certain days, deemed to have been so designated by Jove (the Latin form of Zeus), the chief of their gods (who was by the Romans identified with their Jupiter).

A decent heed thy slaves enjoin to pay,
And well observe each Jove-appointed day.
The thirtieth of the moon inspect with care
Each monthly task, and every ration share
To every slave : and choose the hour that draws
Th' assembled people to the pleaded cause.

The last day of the month (the thirtieth of the moon) is first mentioned, as it was the day in which the master should inspect the work performed by his slaves and servants during the month past, pay the hired servants their wages if any be due, issue to the slaves their equal rations of grain, meat and garments for the coming month, and in general endeavor to clear up all prior and pending matters of every nature so as to begin the new month with "a clean slate." This was also the day of the month on which the Law Courts held their regular sessions.

Again repeating that, after due consideration, all-wise Jove had designated certain days as fortunate or unfortunate for certain purposes, Hesiod continues (the term "new moon" meaning a new month) :

Lo ! these the days appointed from above,
By the deep councils of all-sapient Jove.
Of each new moon the rolling year around,
The first, the fourth, the seventh prosperous found :
Phœbus, the seventh, from mild Latona born,
The Golden-sworded God, beheld the morn.

The first and seventh days of the month were deemed fortunate because sacred to Phœbus, god of Masculine Beauty (the Roman Apollo), son of Zeus (Jove) and Leto (Latona of the Romans); the seventh day being particularly so because it was the day of his birth. The fourth was sacred to Hermes, the Messenger of the Gods (the Roman Mercury), also a son of Zeus by Maia.

The month is well under way, and now begins the designation of certain days for particular rural purposes :

The eighth, nor less the ninth, with favoring skies
Speeds of th' increasing month each rustic enterprise :
And on th' eleventh let thy flocks be shorn,
And on the twelfth be reaped thy laughing corn :
Both days are good ; yet is the twelfth confest
More fortunate, with fairer omen blest.
On this the air-suspended spider treads,
In the full noon his fine and self-spun threads ;
And the wise emmet, tracking dark the plain,
Heaps provident the store of gather'd grain.
On this let careful woman's nimble hand
Throw first the shuttle, and the web expand.

As the moon approached the climax of its increase, the eighth and ninth days were deemed propitious for furthering plans made earlier in the month, and for making new ones. The eleventh and the twelfth were both favorable for either shearing the sheep or, in proper season, harvesting corn. Yet, the twelfth was considered much more fortunate for the particular task of shearing the sheep, as Nature had appointed it a spinning-day for the spider, which was credited with originally having pointed out to mankind the use to which wool should properly be put. As the spider spun from dawn to midnight of that day, his web was of course well under way by noon.

The ant, the "wise emmet," also chose the eleventh and twelfth days, particularly the twelfth, as the days on which he confined his own activity to gathering and storing grain—mankind could not do better than follow his example. The twelfth was also the most propitious day for the women of the household to begin the weaving of a new piece of goods; to set up the warp and begin the weaving of the woof.

Planting, and the birth of children is next considered:

On the thirteenth forbear to sow the grain,
But then the plant shall not be set in vain.
The sixteenth profitless to plants is deemed,
Auspicious to the birth of men esteem'd,
But to the virgin shall unprosperous prove,
Then born to light, or join'd in wedded love.

Grains (which grew upward) would not thrive if planted on the thirteenth, as the lunar influence was static or inactive at that time and for a week thereafter, but this was an excellent day on which to set out plants such as the grape, the olive, and the fig, as the approaching influence of the moon was deemed favorable for this type of growth. The thirteenth was also sacred to Athena (the Roman Minerva), Patroness of the olive. The sixteenth was unfavorable for any kind of planting, but children conceived on this date would be boys. It was, however, deemed unfortunate for the birth of girls, and maidens wedded on that date would be unfortunate in marriage.

The sixth of the month is considered in some detail and in connection with various purposes:

So to the birth of girls with adverse ray
The sixth appears, an unpropitious day:
But then the swain his wattled fold may weave;
Emasculation then the ram receive,
And wanton kid; and fortunate the morn
To every birth, when'er a man is born.
This day keen railleries loves, deluding lies,
And love-foes bland, and whisper'd secrecies.

The sixth was the birthday of the frigid virgin Artemis (the Roman Diana), so therefore girls born on this day would find neither joy nor bliss in wedded love. It was a favorable day for the erection of a temporary (wattled) fold and the emasculation of sheep and rams, as well as fortunate for the birth of a boy-child. It is strange, but nevertheless true, that the ancient Greeks regarded cunning and deceit as virtues, to be cultivated and practiced, and the sixth of the month was the day on which these so-called arts were deemed most likely to succeed.

The lines continue with miscellaneous dates:

The eighth the goat and bellowing steer by rule
Emasculate; the twelfth the patient mule;
The twenty-ninth indulge in noon-day love,
Profound in wisdom shall thy offspring prove.
The tenth propitious lends its natal ray
To men; to gentle maids, the fourteenth day.
Tame the mild sheep on this auspicious morn,
And ox of flexile hoof and wreathed horn,
And labor-patient mule; and now command
Thy sharp-tooth'd dog, with smoothly flattering hand.

While the sixth was the date upon which to emasculate the smaller animals, such as kids and rams, the larger animals should be delayed until close to or during the central phase of the moon (the 11th-20th), as during that time the body-fluids were known to be more stable, and thus there would be less danger to the animal. Children conceived during noonday of the twenty-ninth would be endowed with profound wisdom; boys born on the tenth—at the height of the waxing moon—would be fortunate, while the fourteenth was the date most propitious for the birth of a daughter. The fourteenth was also considered to induce mildness and docility among animals, as it is specifically stated that the sheep, ox, mule and dangerous dog were all more amenable to training and discipline on that particular date. This was the "centre" of the month, at which time the dispositions of all creatures were presumed to be on a more even keel.

The fourth day is again mentioned when it is said that

The fourth and twenty-fourth no grief should prey
Within thy breast, for holy either day,

as, with the twenty-fourth, it is again stated to be generally auspicious. The fourth is further considered, when it is recommended that on the

Fourth of the moon lead home thy blooming bride,
And be the fittest auguries descried,

for the "fourth of the moon" was sacred to marriage, being the birthday of Aphrodite (the Roman Venus), Goddess of Love.

The fifth, however, was especially unfortunate. Mankind was cautioned to

Beware the fifth, with horror fraught and woe:
'Tis said the Furies walk their round below,
Avenging the dread oath; whose awful birth
From discord rose, to scourge the perjurd earth.

On this date Orcus, the Greek personification of the righteous oath and the god who punished Perjury, was born and cared for by the *Erinyes*, the Furies. It being universally recognised that there was a certain amount of deceit inherent even in the best of mankind, mankind in general dreaded the particular day set apart by Orcus for certain vengeance upon all deliberate liars and perjurers.

The eleventh and twelfth days have previously been mentioned as propitious, in season, for gathering the corn, but a later date (evidently to allow ample time for gathering it) was decreed for "thrashing" it.

On the smooth thrashing-floor the seventeenth morn
Observers throw the sheaves of sacred corn;
For chamber-furniture the timber hew,
And blocks for ships with shaping-axe subdue.

The seventeenth was festival-day in honour of Demeter (the Ceres of the Romans), Goddess of Grain and Harvests, and this particular day was, of course, sacred to her. These smooth "thrashing-floors," usually circular and of well-worn stones, may still be seen in use to-day in the more primitive sections of rural Greece. Also on the seventeenth, and for two weeks thereafter, the sap of trees was stationary or falling, due to the depressive influence of the moon at that time; therefore timber felled at that time would "cure" more quickly and with less danger of warping.

The fourth is again mentioned as a propitious day:

The fourth upon the stocks thy vessel lay,
Soon with light keel to skim the watery way.

The meaning is, of course, that this is an exceedingly fortunate day, both for the ship itself as well as for the owner or builder, to begin work, or lay the keel.

The nineteenth, and again the ninth and twenty-ninth, are considered, all of which are generally fortunate.

The nineteenth mark among the better days,
When past the fervor of the noontide blaze.
Harmless the ninth: 'tis good to plant the earth,
And fortunate each male and female birth.
The twenty-ninth to broach the cask is best;
The prudent secret is to few confest.
Then yoke thy steers; thy mules in harness bind,
And coursers, hoof'd with fleetness of the wind:
Let the swift ship with numerous banks of oars
Be launched this day along the sandy shores.
Yet few this day entirely faithful deem.

It will be noted that the nineteenth was considered more fortunate during the latter portion of the afternoon. Secrets were not to be divulged on the twenty-ninth, but this was a good day upon which to set out upon a journey behind one of the usual draft animals, or to launch a ship. It is further said that, general opinion to the contrary, this day (the twenty-ninth) was really fortunate—for the purposes specifically mentioned.

The following first line is connected with the last line above. The fourth day is again mentioned, as well as the fourteenth and the twenty-fourth, in the following final days which are specifically mentioned.

Draw on the fourth thy wine's well-flavoured stream;
Holy the fourteenth day beyond all the rest;
The twenty-fourth o'er all at morning best;
Few know the secret truth: and worst the day
When past the fervor of the noontide ray.

It is thus definitely stated that the fourteenth was considered the most generally fortunate day of the entire month, the lunar influences having then induced a state of tranquility in all mankind—and the animal and vegetable kingdoms as well. Few persons knew or realised that the twenty-fourth day was more fortunate and propitious during the forenoon, while all unfortunate days were particularly so after the heat of the noontide ray—the afternoon.

It is then pointed out that

These are the days which the careful heed,
Each human enterprise will favoring speed:
Others there are, which intermediate fall,
Mark'd with no auspice, and unomen'd all:

And these will some and those will others praise,
But few are vers'd in mysteries of days.
Now as a stepmother the day we find
Severe, and now as is a mother kind.

It is thus definitely stated that the careful and prudent person would take due notice of the particular dates given, both to promote his own interests as well as avoid evil influences and the anger of the great Jove by proceeding contrary to his edicts.

Days not specifically mentioned—the second, third, fifteenth, eighteenth, twentieth, twenty-first, twenty-second, twenty-third, twenty-fifth, twenty-sixth, twenty-seventh and twenty-eighth—were "intermediate," or considered to be neither definitely fortunate or unfortunate in any particular respect.

It is further pointed out that few individuals were versed in these "mysteries of days," some holding certain opinions and others contrariwise, and it was for the purpose of acquainting everyone with the definitely fortunate, unfortunate, and intermediate dates that moved Hesiod to compose the poem. That human nature changes little through the centuries is evidenced by the last two lines above, which aptly compare fortunate and unfortunate days to a mother and a stepmother, respectively.

The poem closes with blessing upon those who instruct themselves in these dates and govern themselves and their affairs accordingly:

Oh fortunate the man! Oh blest is he
Who, skill'd in these, fulfills his ministry:
He to whose note the auguries are given,
No rite transgress'd, and void of blame to Heaven.

READY SHORTLY

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Imperator of the Rosicrucian Order

Not only extensive literary research was necessary for the preparation of this amazing book, but it also required journeys to Europe, the Far East, the Holy Land, and Egypt. Only the author's access to the archives of the secret schools of the East and those of the arcane orders still flourishing, made this book possible. The author, being bound by no creed or sect, could fearlessly disclose all facts given to him for world presentation. Realizing that the revelations which his book would contain might disturb the religious complacency of many, he nevertheless felt justified in proceeding because of the great good which could come from making the facts known once and for all times.

10/10

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Book Reviews

THE PERSONAL POEMS OF FRANCIS BACON : being the Alfred Dodd edition of Shakespeare's Sonnet Diary, 5th edition, 291 pp. Daily Post Printers, Wood Street, Liverpool. Cloth, 2s. 6d. nett, postage 3d.

Reviewed by Henry Seymour

We have seldom read anything more stimulating and informative than this remarkable brochure which has already reached a fifth edition. The present issue is augmented by further notes and annotations and contains many striking illustrations in support of the thesis the author sets out, with uncommon skill, to maintain. The implications following from a careful perusal of this little volume are almost staggering in their wide scope and mental out-reach, and students of Elizabethan and subsequent literature cannot well afford to ignore them whether they find themselves able to agree with the conclusions of the author or not.

It is of course well-known that "Shakespeare's Sonnets" have always been regarded as being largely auto-biographical and as presenting a great metaphysical problem which numerous editors and commentators have laboured to explain, but to little purpose. "So many men, so many opinions."

This author flatly impugns the accepted theory that the Sonnets were actually published at their reputed date, viz. 1609, and some interesting historical particulars are cited in support of the author's hitherto unheard-of hypothesis. Indeed, he contends that 1609 was a secret number employed for other purposes, and that the entry of the title at Stationers' Hall in that year in nowise proves that the collection we now recognise as Shakespeare's Sonnets was anything like so extensive, when the title was registered. The whole scheme of mystification, it seems, was to conceal their hidden, real author, Francis Bacon, whom the author is convinced was the eldest son of Queen Elizabeth by a secret morganatic marriage with known Court favourite, the Earl of Leicester (Robert Dudley).

The chief interest of the book, however this may be, lies in Mr. Dodd's rearrangement of the chronological order of the Sonnets by transposed numbering in a new sequence, as one might solve a jig puzzle. And, strange to say, this re-arrangement brings out, not only a new appreciation of their value in relation to each other, but, in the light of the author's interpretation, a wonderful story of Bacon's great sorrows and clouded life, which would have been impossible to publish whilst he was alive, owing to its incidents, both sensational and pathetic, trenching too plainly on Royal secrets of State. And, when the Sonnets are re-read with the dust from our eyes in the light of their alleged correct order, the veil seems to be lifted and a most engrossing and romantic story comes out in an orderly sequence with an atmosphere of realism.

The author is a well-known Freemason and he incidentally touches on the connection that Francis Bacon had in the origin of that fraternity, which adds additional interest centring around that mysterious and wonderful personality of the Elizabethan era. In short, it is a book that once you commence to read you cannot comfortably put down, so full, as it is, of out-of-the-way historical facts hitherto uncorrelated, which will surely revolutionise and overturn much of the accepted *dicta* of conventional scholarship. It stirs the pulse like a trumpet call.

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WORLD VISION. By Leslie J. Belton. (Lindsey Press.) 1s.

This slim, paper-covered book of fifty-one pages is a contribution to a series under the general title of "Uncensored Avowals." Its greatest claim on the attention of readers of THE MODERN MYSTIC is its high-toned individualism. A significant sentence on the final page is an echo of THE MODERN MYSTIC's own thought: "What then is the supreme task, the master-cause, which demands the loyalty and service of all men of goodwill to-day? It may be variously stated, but all answers come to the same thing: *man's most pressing and immediate task is to make a Home of this planet of his.* To its solution man must bring that discipline of mind and ingenuity of hand which have served him so well in the achievement of lesser aims." An inspiring little book which deserves to be widely read.

H. L.

HORIZONS OF IMMORTALITY. By H.E. Baron Erik Palmstierna. (Constable.) 10s.

Only just published, this book has already had a wide publicity in the newspaper press principally because of the story of the discovery of the Schumann violin concerto. The author and his co-workers have never attended the professional spiritualistic seance and their probity is beyond all question. The book is an important document whether the phenomena is susceptible of scientific explanation or is what it purports to be,—a series of messages received by direct spirit communication. For in the first case it will require much more careful attention bestowed upon it than could be claimed by any book having similar pretensions published since the century began. In the second case, the spiritual tone of the communications and the perfectly irrefutable evidence of the knowledge possessed (as instanced in the Schumann concerto and the Bach Sonata) by the communicators, merit the attention of every serious student of the mystical and the occult. The "instrument" used by the communicators was Adila Fachiri, the well-known violinist. The author has strung the messages

together on a string of his own making with the result that instead of the crude banalities which make up nine-tenths of so-called spirit communications we have here the conclusions of a cultured thinker on phenomena obtained by people of repute under exceptionally open conditions, whilst the messages themselves have an authority (so it seems to this reviewer), which remains whether or not there is an objective explanation.

The first part of the book is a series of essays by the author. They serve as an introduction to what follows, but, *en passant*, they betray the fact that here is an intelligence not easily to be deceived. Material progress, science, psychology, philosophy, the historical religions, awareness, waves, soul and body, the nerve system, are just a few of the subjects illuminated by the author's critical faculty. In not a single instance is there a communication from "the other side" that falls foul of well attested occult dicta. Reincarnation, is treated in a perfectly rational way. The book is heartily recommended.

W. B.

CONTEMPORARY INDIAN PHILOSOPHY. (George Allen & Unwin.) 16s.

It would be interesting to know just how far abstract philosophy is retaining an intellectual hold to-day. There is a dryness, a sense of the remote and unreal about even contemporary philosophers. For at last, philosophy is an intellectual exercise, and intellectual fashions change with even greater rapidity than any other kind. The names of the authors of the essays which make up this volume are all well known and worthy of the greatest respect, but is it more than a coincidence that instinctively we like best of all the "Religion of an Artist" by Rabindranath Tagore? Here is something that is part and parcel of life; the spiritual progress of a great man and a great artist.

H. L.

PSYCHOMETRY, ITS THEORY AND PRACTICE. By Herbert Bland. (Rider.) 3s. 6d.

On page 26 of this book the author says: "In seeking instruction and development in psychometry it is best to go to the top of the tree. There are many excellent psychometrists on the staffs of the more prominent Spiritualist institutions, and the addresses of the latter can usually be obtained from the Spiritualist weekly papers. No other organised section of the community appears to take any interest in the development of the more obscure faculties latent in man." The last sentence is of course totally untrue. The book is rather obviously propaganda for Spiritualism. The suggestion that the top of the psychometry-tree is inside the Spiritualistic camp is nonsense. The reverse is the truth. The present reviewer, paying for his experience as he went along (usually rather handsomely too!), consulted a number of so-called psychometrists recommended to him by chief figures in the Spiritualistic movement,—people whose sincerity and personal integrity are beyond reproach,—but something like twenty pounds were thrown away on results that were without exception farcical. Now there *may* be some "excellent" psychometrists under the Spiritualistic banner, but in our case, earnest enquiry failed to locate them. Readers of THE MODERN MYSTIC will understand that Psychometry, an occult art, cannot be taught. Where it is latent, it will develop of its own accord in common with all other psychic faculties under sound spiritual training. Spiritualism, *qua* spiritualism, cannot provide that training.

H. K.

FROM BETHLEHEM TO CALVARY. By Alice A. Bailey. (John M. Watkins.) 10s. 6d.

Anything that comes from Mrs. Bailey's pen is sure of a welcome. Her present volume is no exception. The route from Bethlehem to Calvary is covered via five initiations. There is a final chapter on "Our Immediate Goal." Each section of the book is governed by a "key thought" which gives the work an unusual sense of form. There is nothing archaic in the author's thesis, her representation, together with the arguments she uses are as fresh as though the incidents were of yesterday. Nor does she rely solely on occult sources. There is an astonishing array of appeals to modern authority, scientific as well as philosophic, suggesting an immense amount of research. It is difficult to quote from the work. Adequately to do so would involve quoting whole pages. We heartily recommend the book to all those for whom the life of Jesus is a never-ending source not only of wonder and

inspiration, but of profound, yet uplifting mystery. That is its secret, and we owe to Mrs. Bailey and others like her, an immense debt of gratitude for the scholarship placed at our disposal by which, when in our studies and meditations we stumble, the rough places are made plain.

N. V. D.

PERSONALITY SURVIVES DEATH. (Longmans.) 7s. 6d.

This book purports to be a record of communications received by his wife from the late Sir William Barrett. The medium was Mrs. Osborne Leonard. There is a foreword by the Rev. R. J. Campbell. Sir William Barrett was of course an eminent scientist, but the communications add nothing (as is usual) to the reputation he made while in the physical body. It is amazing that such books continue to be written. Hardly anyone with claims to normal intelligence is in any doubt of survival. It is as though books continued to be written trying to prove the sphericity of the earth. Neither does the book tell us anything approaching the true occultist's certain knowledge of after-death conditions. Nevertheless the book is valuable. Sir William was a student of psychical research during his life-time; his wife, who has edited the records is a woman on whose intelligence it would not be easy to impose, whilst the testimony offered by the Rev. R. J. Campbell can rightly claim the close attention of those who may still be sceptical.

H. L.

ORACLE. By Lucian Wainwright. (Methuen.) 7s. 6d.

When the novel, as an art-form, forsook the frankly romantic; deserted the art of the story-teller and degenerated into what we are pleased to term the "psychological" novel, it took a step downwards. Very few occult novels,—that is, frankly occult novels,—are world-beaters. The more successful they are as media for occult teachings, the less noteworthy are they as pieces of art. But there are exceptions. *Oracle* is one. The author contrives to tell an excellent story in the course of which the magical, psychism, reincarnation and healing are treated sanely and with purpose. The action takes place round a healing centre and vivid sketches are given of the multitudinous types, professing all manner of creeds, which invariably hang around such places. The central figure is Anne Hamilton, a well-drawn type, who is gifted psychically. She is quiet and convincing. On the whole, it is a queer household this with its "healers" who are themselves ill. Pauline, the French widow cannot make them out either. "Bewilderment was again growing on Pauline. Although Isobel had told her a certain amount in advance, she had glossed over some things, including apparently, that the two people in charge here were as much in need of being cured as those who came to them with that end in view. If they were so ill themselves, how could they be expected to make others well? The thing was preposterous." Nevertheless, Pauline unconsciously falls into line. Not that she notices it any more than does the reader. It is very well done. If we sniff at all, it is at the suggestion of Anne's almost immediate reincarnation, albeit the effect is obtained with consummate mastery. Perhaps the best occult novel of the year.

H. L.

Rider's New Catalogue

Messrs. Rider have just issued their 1937-8 complete catalogue of sixty-four pages. Readers desiring copies may have them free either by writing to the Publishers or direct from this office. Four pages are devoted to books of occult biography and autobiography; three to some really first-rate works on Freemasonry; six to the occult proper; one each to fiction and Yoga; eleven to Spiritualism; the rest are taken up with mysticism, numerology, astrology, and some unclassified books. The catalogue is extremely useful. That works on Spiritualism take up far more space than any others is a commentary on our times.

Readers' Letters

September 30th, 1937.

To the Editor of "The Modern Mystic."

DEAR SIR,

As a new reader, I should like to express my appreciation of this Magazine. I became interested in the subject of Occultism and Mysticism when very young, and used to read many of the journals and Magazines published by the various sects and societies. But as my mind became more mature, I discovered what an appalling amount of cheap and sensational, sentimental rubbish was being poured forth in a high-priestly manner under high-sounding names, what volumes of platitudes and abstractions were being broadcast here there and everywhere as occult and mystic teaching. No doubt it was a necessary stage to be passed through, but it has been a pleasure to find that your magazine is, and I hope always will be, an exception. You have really good articles and some really good contributors. I hope you will always stick to having only first-class stuff, for nothing brings real mysticism into disrepute so much as the kind of sob-stuff (one can only call it that) that masquerades as such.

It is a pleasure also to note that so many of the ablest exponents of Rudolf Steiner's teaching largely contribute to THE MODERN MYSTIC, for they are certainly able to give some practical demonstration of the results to be obtained through working out Dr. Steiner's indications. Also the independent outlook and open platform for anyone who has something worthwhile to give are most excellent features. The only objection one has is the small technical one of not finding the pages of the articles always in sequence!

In passing, I would like to make a few remarks on the footnote on page 49 of your October issue. Although myself intensely interested in all that Dr. Steiner has to say, and the practical applications of his teaching, I admire and appreciate in the highest degree the work of that remarkable and grossly misrepresented personality H. P. Blavatsky. Indeed, it was through her writings and those of one or two Oriental teachers that I eventually found my way to the study of Rudolf Steiner. From my reading of Dr. Steiner, I found that he himself in several places speaks most highly and with genuine appreciation of H. P. Blavatsky and her work. In the last lecture of an early cycle of lectures (The Christ-Impulse and the development of the Ego-Consciousness) and in the Torquay cycle of lectures of 1924 (True and False Paths in Spiritual Investigation), to quote only two examples, Dr. Steiner speaks in a wonderful way about "H.P.B." although he maintained that she was not able to penetrate with the forces she had at her disposal into the Sun-sphere and consequently could not understand the true nature of the Christ-Being and the mission of the ancient Hebrew stream; and this was so owing to the whole nexus of her destiny and the nature of her powers, which led her into the pre-Christian Aryan spiritual knowledge. (He speaks of this in great detail in a cycle of lectures on the Occult movement in the 19th Century and on the secret brotherhoods.) Nevertheless the fact that such a man as Rudolf Steiner understood and spoke so highly of Blavatsky and appreciated what she could give, disposes finally of the cheap criticisms of her detractors who for the most part are little people with little minds. These things might be mentioned because there still seem to be people on either side ready to fling one an ultimatum as to which Teacher one should follow, apparently thinking that these "two tremendous personalities" as you rightly call them are fundamentally opposed. Every Teacher has a certain percentage of followers who dogmatise about *them* as personalities and their pronouncements. It seems always to be so.

But the most important thing is to understand the mission of each. Both gave according to their measure of spiritual knowledge and as much as they were asked for. It seems to me that the message of Blavatsky was to draw attention in a materialistic age to the reality of an Occult spiritual world, by revealing at the will of its Custodians a portion of the ancient Secret Doctrine concealed from the ordinary life through out many centuries, and to demonstrate her right and ability to do this by producing certain phenomena for which she had been trained, and by writing her books.

The mission of Dr. Steiner, as it appears to me, was not only to give a spiritual and esoteric teaching alone, but to demonstrate how that teaching when applied in every sphere of our complex culture,—in Art, Science, Medicine, Agriculture, economics, education, religion,—could be productive of certain quite new results in these spheres, and demonstrate in a definite way the working of the higher spiritual powers in the things of every day life. Steiner could find people willing to hear him at the beginning, because the spiritual movement inaugurated by Blavatsky had already been in existence some years and had prepared the way. In my opinion Steiner continued and developed in a most marvellous way the initial impetus given by Blavatsky for the establishment of a real spiritual-scientific knowledge in our fifth post-Atlantean modern European Culture. He alone so it appears, could really succeed her and carry on the spiritual stream a stage further. Through his work, it has become possible to celebrate a kind of gigantic Eucharistic rite in modern life, namely, the transubstantiation and spiritualisation of everything that has come into existence as a result of materialistic science and offer it to the Hierarchies, i.e. the redemption of the whole social economic and technical life from the utter chaos and the degeneration into which it has fallen and the transformation of it into a real Community wherein the Christ-Power can work for the future evolution of the Earth.

I am,

London W.1

Yours, etc.,

"INTERESTED."

Pre-Natal Astrology

Caixa Postal 2057
São Paulo—Brazil
South America.

18th September, 1937.

DEAR SIR,

There can be no doubt that planetary-cosmic conditions, or rather the conditions set up on this plane as a reflex of planetary-cosmic causes do affect ALL life including the human embryo. None would venture to gainsay that. But this mere fact is not so great an interest as is the question, HOW do the planetary-cosmic conditions affect us? By that I do not mean through what mechanism, but in what manner. WHAT are the direct effects of those causes?

Mr. Seeker says that planetary-cosmic influences are the basic causes responsible for the prospective mother's mental states, etc. Now the planetary influences which *most closely* affect the mother are LOCAL. That being so all mothers in that locality would be similarly affected. But they are not. Why? Because the individual stage of evolution of each mother is different. Or does he suggest that the effects vary with the stage of evolution of the mother?

We are wandering somewhat from the main point which is that Mr. Seeker suggests that the conception chart may be more significant than the birth chart. Now let us consider that point.

If Mr. Seeker is going to confine himself to stating that planetary influences only affect the chemical constituents of the body then, perhaps, they do to some extent although we know that the chemical constituents are primarily those of the parents plus the food and drink taken by the mother during the period of gestation. We know that when the mother is careful to replace certain minerals which are going into the body of the child, as for instance calcium, the child is born with a heavier frame and she does not suffer from the loss thus caused.

What I am driving at is that if Mr. Seeker claims no more than an influence on the chemical constituents of the body he confines himself to the negative side of the body and THEREFORE CANNOT CLAIM that any such influences will also affect the guiding principle,

or Soul. The conception map can only deal (The Soul or guiding principle being absent at that time) with the negative side of the body. The birth map, however, represents the planetary influences at the moment when the Soul is present and are therefore MORE LIKELY to influence the guiding principle.

Now HOW do the planetary influences influence the LIFE of the person (it is as well in this discussion to disregard influences exerted on masses or nations for reasons which you know of)?

I maintain absolutely that such influences do NOTHING MORE than furnish the conditions and circumstances to which the Soul, or Guiding Principle, will be SUBJECTED. Now what the Soul will decide, through the exercise of free will, shapes the future life of the person and sets up new causes in the life.

To illustrate: the circumstances or conditions which obtained at a certain period in the life of our ex-King Edward causing him to feel an urge to get married were predicted by Dr. H. Spencer Lewis. Dr. Lewis, however, was careful to draw attention to the fact that when dealing with a person one must take into account the exercise of his will: Edward decided to leave the throne and get married. Planetary conditions DID NOT cause that; they did surround him with certain conditions wherein his Soul was called upon to make a grave decision affecting its evolution. The decision and its consequences, however, were due to a considered act of the Will.

Astrological predictions need not be 100 per cent. FULFILLED to be 100 per cent. ACCURATE. The moment that the predicted conditions manifest astrology has done all that it can do, because it deals only with the conditions or circumstances which will, from time to time, surround the person. When astrology pretends to predict that the event MUST take place, then, of course, many deceptions will arise.

Now I am going to drop the use of the word "planetary-cosmic" and refer only to planetary influences. Let us go back beyond the planetary influences with which Mr. Seeker is so occupied and suggest the cause of those planetary conditions. Let's get down to the rock bottom of the whole matter, and determine THE cause of his cause.

I suggest that the great cause is that law of laws, THE LAW OF POLARITY. Our Will puts the law of polarity into action which then determines the karmic conditions of the life, and incidentally the planetary conditions at birth or at conception for the matter of that. So back beyond the planetary conditions which Mr. Seeker is trying to interpret, lies the greater Law of Polarity.

Now bearing in mind this Law of Polarity let us consider what kind of a body a Soul would be attracted to. We know positively that a Soul could not be attracted to ANY kind of body. We know positively that it could not be attracted to a body whose negative vibrations are above or below the octave of its corresponding positive vibrations. So to what kind of body is it attracted? Obviously to one within its octave, or stage, of evolution, and not to ANY one manufactured for it by planetary conditions at time of conception or birth.

What kind of a body would have precisely the corresponding negative vibration to that of any given Soul? Bearing the Law of Polarity in mind, could you possibly conceive of a body more suitable to any given Soul than ITS OWN?

By "ITS OWN" I mean the body of precisely the corresponding negative vibration. Being of precisely the corresponding negative vibration it would provide the exact karmic conditions on the earth plane necessary for the experiences of the Soul in any given incarnation.

I must apologise for the length of this letter and plead as my excuse the great interest of the subject and my enthusiasm for all that relates to the search for wisdom.

Sincerely yours,
H. C. WARNER.

The Blavatsky Association

This ASSOCIATION has been formed to perpetuate the memory and work of H. P. Blavatsky and for the study of the Wisdom Religion, as given out by her in "The Secret Doctrine", and her other works, and is independent of any Theosophical organization. Information can be obtained regarding the Constitution and Rules, Study Classes, Library, etc., from the Hon. Sec. at the ASSOCIATION'S headquarters—

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MYSTICS OF TO-DAY—(Continued from page 18)

and allow our unwanted moods and phantasies to "speak" to us. We must relax and allow them to come to consciousness, and in this way they will lose much of the power which they gained from remaining unknown. The proverb says that knowledge is power, and again we may say that we must stoop to the Unconscious to conquer it. We must therefore face these powers calmly and quietly, without opposing them and yet at the same time retaining our own sense of awareness. And when we no longer oppose them, they will not oppose us. The mind will become clear just as a muddy pool will clear itself if not interfered with and if allowed to remain still. The mud will sink to its proper place (the bottom) and the surface will reflect the sky in all its splendour. But when we have so mastered the Unconscious, we must not become puffed-up with the pride of victory, imagining ourselves to be gods. For this, says Jung, is only to become the victim of another and deeper force, the archetype of the magician, the man of power. This is just that spiritual pride against which every religion has warned us, and this is the most truly mystical of Jung's teachings. For we gain all by renouncing all, by holding nothing for ourselves, not even the thought of how clever we have been to do it. By this we create what Jung describes as a "virtual point," a centre of balance, between Conscious and Unconscious which is, as it were, the child of the two—a child which can only be born when the parents know how to love and accept each other. And this child is the reborn man, the Christ-principle, the Bodhisattva, the God-man of which all the religions speak. Jung may say that it is born of the Conscious and the Unconscious, but the Unconscious is only the modern name for the realm of the gods, or the internal counterpart of the external universe. Thus if his terminology is scientific, his meaning is religious, for what is his purpose other than that reconciliation between man and God, self and the Universe, which is the very aim and essence of religion?